the LUTHERAN

ROAD TO CALVARY

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CENTS

My Journey

DAY IS BREAKING. My farmer husband has left the house for a day of plowing in north field. Our four small children are still sleeping peacefully in their warm beds.

Gradually the quietness of my kitchen is interrupted by the drone of an east-b airliner.

I press my face to the cool window-pane, fingering the clean, starched, but torn cur as I gaze at the blinking lights of the huge plane. Suddenly, I'm filled with envy for passengers—visualizing glamourous people headed for exciting places . . .

SOON THE LIGHTS FADE in the distance. I turn from the semi-darkened world to warm glow of my kitchen—the worn linoleum, the tiny fingerprints on the drab w the pile of playthings hastily pushed under the scarred kitchen table the night before.

Slowly I'm engulfed with a feeling of peace and thankfulness . . . *glad* to be the of a farmer . . . mother of four lovely children.

The sun will soon be making its trip across the sky, and I'll be making a journey —not on a big airliner, but on wings of love.

—MARY A. POINT

The LUTHERAN — *News Magazine of the United Lutheran Church in Ame*

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IIS WEEK in The LUTHERAN

E CELEBRATED THE PASSOVER - - - - By Eleanor Dean 12
Ancient Jewish festival helps explain the Lord's Supper

RISTIANS CAN LEARN FROM JEWS - By Margaret McC. Clayton 14
Jews have a solemn ceremony of youth consecration

VE COMES TO JAPAN'S FARMERS - - - By Maud Powlas 18
Christian laymen teach better farming and brighter way of life

D'S MERCY IS THE ANSWER - - - By Reinhold Niebuhr 22

N'T THERE ANYTHING WE CAN BELIEVE? - By Margarethe E. Shank 23
Students don't want to have to be skeptical about everything

S

urch in the News - - - - - - - - - - - - - - - 4

rld News Notes - - - - - - - - - - - - - - - 10

ashington: Presidential Disability - - By Robert E. Van Deusen 11

erseas: Germany - - - - - - - By Reinhard Groscurth 32

ws in the Churches:

tral States - Paul C. Wiegman 45
rict of Columbia - R. L. Blackburn 42
orgia - - - Paul J. Renz 34
tucky-Tennessee - Roger G. Imhoff 35
.: Baltimore - Lloyd M. Keller 40
Md.: Hagerstown - Wilson P. Ard 38
New England - Herbert D. Hrdlicka 40
New Jersey - Ralph I. Shockey 43
Ontario - - - Norman Berner 39
Pa.: Pittsburgh - Luther E. Fackler 33
West Virginia - Harold L. Hann 46

ople in the News - - - 36

Campus Notes - - - - 37

URES

e Make a Family: Aftermath - - - - - By Margaret A. J. Irvin 25

orship Notebook - - - - - - - - By Edgar S. Brown, Jr. 27

rsonal Problem Clinic - - - - - - - By Earl S. Rudisill 29

oks - - - - - - - - - - - - - - - - - - 30

Conclusion - - - - - - - - - - - - - - - - 50

VER PICTURE. Wax sculpture by Mastroianni depicts Christ bearing his Cross.

THE CHURCH IN THE NEW

Sees churches awakened

The intensive two-year Lutheran Evangelism Mission has helped United Lutheran congregations "awaken to a realization of their responsibility" in bringing the Gospel to the country's expanding population, Dr. Robert W. Stackel told ULC evangelism leaders at Columbus, Ohio, early this month. Dr. Stackel is director of the LEM program.

The next two years will be decisive as congregations will be asked to step up their evangelism outreach, Dr. Stackel said. Congregational efforts will be stimulated through the 32 synods. Four LEM field directors will be retained to aid the normal three-man staff.

Objectives proposed for the next two years include a Bible study course in evangelism to be conducted in every congregation; visits by synodical evangelism leaders to every congregation; a community religious census in 1959 to ring at least two million doorbells; and pilot projects in child and youth evangelism.

Dr. Fry warns on "foggy religion"

Present-day Christianity falls short of its potential because it is largely "misty sentiment" that allows itself to be used as a "good luck charm," ULC President Franklin Clark Fry told synod presidents and evangelism leaders at the Columbus meeting. "If religion is hooked up with something—almost anything from a football game to a cold war—success is assured."

"The church is not fair to the faithful and sincere Christian people in it until it gives them sharp, clean, factual convictions," Dr. Fry asserted. Until that happens, he added, "the average layman does not have anything worthwhile to to others about his faith or to liv inside himself."

DR. ROBERT W. STACKEL
Two decisive years ahead

Dr. Fry praised the evangelism gram, saying that the personal appr is the ideal starting point for the sp of Christianity. Experiences in the sion have strengthened the faith o people who have taken part, he said have made them think through own faith with new clarity.

Refugee total tops 30,000

Religious and other voluntary w agencies have resettled 30,633 Hung refugees in the U.S. since the first p load arrived on Nov. 21, 1956, follo the abortive October revolt. The f was announced at a meeting at C Kilmer, New Jersey, of refugee co tees from 29 states and leaders of cl groups which have co-operated in

it the refugee resettlement program. re than half the refugees processed e Kilmer Reception Center were ored by Catholic Relief Services. t 80 per cent of Hungary's popula- is Roman Catholic. Protestant h World Service sponsored 5,295 Lutheran Refugee Service 1,384. Kilmer center is expected to close end of this month.

urch leaders expressed concern be- Congress has not yet framed legis- to define the status of Hungarians ht into the U.S. as "parolees." These e do not have permanent residence until Congress acts, and are actually more than tolerated visitors.

st month Austria reported that 08 Hungarians had entered that y. About 45,000 still remained By mid-summer it was expected most all would be resettled in other with Canada, Australia and South ica absorbing most of them. Hun- n authorities said that 18,000 "fugi- had become disappointed with life e West and had returned to their er homes. About 18,000 other Hun- n exiles are in Yugoslavia.

orship move pressed

man Catholic clergymen from Car- Spellman of New York to the gest priest in Fargo," North Da- had denounced the current film *Doll* as immoral. The picture had been condemned by the Roman olic Legion of Decency. Although e critics had greeted it coolly, at- nce was reported "good" as it ed in neighborhood theaters across country. In a few instances theaters elled scheduled showings of the film pressure had been brought upon the agement and boycotts threatened.

embers of Roman Catholic groups like the Knights of Columbus and the Holy Name Society picketed theaters in Jersey City, Elizabeth, Hillside and Cranford, New Jersey. Members of local parishes had been "directed" to boycott the theaters. Four theaters in Philadelphia's suburbs cancelled the film after parishioners at Roman Catholic churches had been asked at Ash Wednesday masses to "express themselves" against it. Phone calls of protest swamped theater offices.

Conflict flares in Dakota

Fifteen Protestant clergymen and a Jewish rabbi in Fargo, North Dakota, accused Roman Catholic Bishop Leo Dworschak of using "secret pressure" to bring about cancellation of the film's showing at a local theater. The group said they "emphatically assert our right to see or not to see this film . . . We have no quarrel with any individual or any group which wishes to refrain from seeing the film, nor do we quarrel with any organization which wishes to advise its members to see it. But we resent secretive pressures being used to accomplish the imposition of censorship . . ."

Bishop Dworschak denied the charge. He said priests had been ordered to refrain from making public comments about the film and that "no threats" were made of boycotts. Priests were instructed to aid their people "in forming a right conscience about the film," the bishop added. "The youngest priest in Fargo" had visited a theater manager to inquire about the film and had later advised members of youth groups to write letters saying they would stay away from the theater in the future if the film was shown, the bishop said.

In Racine, Wisconsin, the Holy Name Society asked Roman Catholics to stay away from the Venetian Theater for a year after it booked *Baby Doll*. Local

priests conveyed the society's request to their congregations.

China frees priest

The list of American citizens held captive by the Chinese Communists decreased to eight early this month as the Rev. Fulgence Gross, Roman Catholic missionary from Omaha, was released after six years in prison.

The priest was reported to be in good health. British consular officials arranged passage for him to Hong Kong. He left China on April 5. Among the prisoners still remaining are four other Roman Catholic priests.

Father Gross disclosed in telephone conversation with Hong Kong that he had been in contact with the Rev. Paul Mackensen, Lutheran missionary who was set free last month after serving a five-year prison term. He said Pastor Mackensen was still seeking employment in Shanghai, but without success. The Lutheran missionary had received letters from relatives in the United States and was in "comfortable" quarters, spending much time in reading and listening to the radio—both of which had been prohibited in prison.

Scheduled to visit Pastor Mackensen this month is the Rev. Shiro Aoyama, faculty member at the Lutheran Seminary in Tokyo, Japan. Pastor Aoyama is one of 15 Protestant clergymen from Japan who will tour China. Representing the ULC Board of Foreign Missions, the Japanese clergyman will confer with the young missionary on his plans for the future.

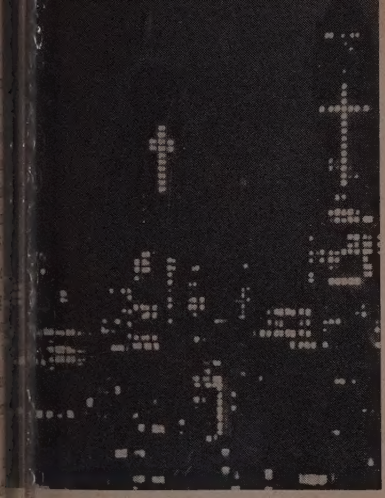
The four other missionaries still under Red detention are living under "pleasant" conditions, Father Gross said, although they are not being granted permission either to say Mass or to conduct open devotions.

South African law eased

South Africans breathed a little ea this month as one racial problem solved and another crisis eased. three-month bus boycott by natives protest against a fare increase came an end when the Johannesburg Chan of Commerce agreed to subsidize natives' fares by selling the new 5-pe bus tickets at the old 4-pence price. tives who work in Johannesburg m make a 10-mile trip to the city from segregated suburb of Alexandria To ship. They had objected to the fare as a direct blow against their emp ment.

A new crisis appeared averted as South African parliament redrafte bill that would have given the gov ment the right to decide whether Afri would be allowed to attend churche white urban areas. Anglican Bis Richard Ambrose Reeves, who played a major part in ending the boycott, had warned parishioners they could not in good conscience the proposed law. "If the law is use any way to interfere with the free of worship that we have enjoyed in S Africa for 150 years, we shall be un to obey," he declared. Roman Cath prelates also spoke against the prop measure. Only major Christian grou South Africa which did not openly pose the bill was the Dutch Refor Church, which said its policy had alw been to have separate churches for Europeans.

Lawmakers bowed to the protests, posed a new measure that would pe the Minister of Native Affairs to d that no natives shall attend any ch service in an urban area if in his opi their presence is a nuisance to surro ing residents or if their presence in numbers is undesirable.



GOOD FRIDAY CROSSES

ows of three skyscrapers in New s Wall Street area are lighted in l pattern as reminder of Calvary

y aid integration

ergymen in Virginia who worked ely for integration were subject to ts and other unpleasantness, but in ong run gained the support of their egations. This fact was disclosed e result of a study made last summer r. James Fox, American University logist, under a grant from the Fund be Republic.

. Fox investigated activities of 36 ymen in Alexandria, Arlington, hburg, Norfolk, Richmond and oke. He found that 15 had publicly ed against the segregationist Gray and had strongly favored school ration. Fourteen others favored in- tion, but confined their activity to ng small groups and to setting an ple of interracial fellowship. Seven opposed to the mixing of the races, ugh they admitted that integration nevitable.

"Ministers of congregations larger than 1,000 tend to be more cautious than those of smaller groups," the report said.

Threats are not carried out

The 29 who worked in some way against the Gray Plan were threatened from within and from outside their congregations, the report showed. Death threats were reported. Some members withdrew from the churches and some cancelled their pledges.

After the initial storm was weathered, in most cases pledges were renewed and angry members returned. In one case, a congregation split and a dissident group set up its own church. Clergymen who actively campaigned for integration felt that a majority—although sometimes only a slim majority—in their congregations were supporting them.

The seven who opposed integration saw the issue as political rather than moral and said that their congregations were solidly behind them in accepting racial segregation.

Clergymen covered by the survey included 12 Episcopal, 10 Methodist, 4 Presbyterian, 3 Baptist, and 7 of other denominations.

Catholics integrate schools

Roman Catholic parochial schools in northern Virginia have been integrated without incident or difficulty, the Rev. Thomas P. Scannell told the Community Council for Social Progress at Arlington. He said that parochial schools had until 1954 considered themselves bound by state laws requiring segregation. After the Supreme Court decision which outlawed segregation in public schools, a meeting of Roman Catholic pastors decided upon a strategy for integration.

The priests agreed that Negro children should be given the same educational

opportunities as white children. To establish this principle "with the greatest forcible impact" they further decided that some Negro students should be enrolled in every Roman Catholic school in the area. Unless this second step had been taken, Father Scannell said, some parochial schools would have had an all-white enrollment and most of the Negro Roman Catholic children would have been concentrated in one or two schools.

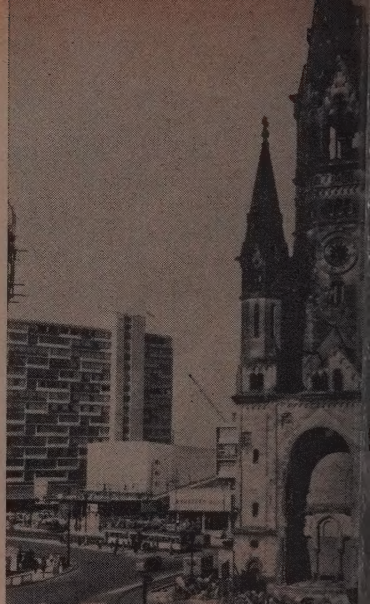
In Charlotte, N. C., Roman Catholics last month dedicated a new church and school in a predominantly Negro area. It was Charlotte's fifth Roman Catholic parish church and school. Installed as pastor was Auxiliary Bishop James Navagh.

"Some will wonder why a bishop was sent here as pastor when even a priest will be insulted for working among colored people in the South," said the Rev. Clarence Howard in the sermon at the service. "Bishop Navagh has come here in obedience to Jesus' command to preach the Gospel to all people and to teach the commandment, 'Love your brother as yourself.' "

Pastors sign up for Social Security

More than half of U.S. Protestant clergymen—about 100,000—have elected to be included in the government Old Age and Survivors' Insurance program, the Department of Health, Education and Welfare announced. Clergymen were made eligible for Social Security coverage by special Congressional action in 1954 which included them as "self-employed" persons.

Deadline for clergymen to enter Social Security coverage is April 15. A bill now before Congress with bipartisan support would extend this time limit for three years. The bill was introduced by Reps. Daniel Reed of New York and Burr Harrison of Virginia after it was disco that the present Internal Revenue Se definition of "sacerdotal duties" v exclude clergymen who were teachi some colleges, even though these pe had believed themselves included i cial Security and had been paying OASI taxes.



FAMED TOWER TO REMAIN

Bomb-scarred portion of Berlin's K Wilhelm Church will be retained as bol of destruction during World W

Berliners to retain landmark

Since air attacks in November, blackened and seriously damage Kaiser Wilhelm Memorial Churc West Berlin, its 350-foot tower ha come a symbol of great sentimental to the people of Berlin. Wher church's board of trustees last mont

d plans to raze the bombed-out
e and replace it with a large mod-
c building, a storm of protest was

t Berlin newspapers demanded
he tower be preserved as a "re-
r." Even one East Berlin paper
in the cry. Pastor Guenter Pohl
ed that "church officials cannot
to ignore such a great echo."
olic demand prevailed. The famed
—which stands in a large traffic
at one end of *Kurfuerstendamm,*
's liveliest hotel, night club and
ing street—will remain as a memo-
A smaller modern church will prob-
be erected in its shadow.

pleads for Spanish tolerance

w priests taking up work in Spain
to show "a higher grade of gen-
catholicity," Pope Pius XII said
me last month. The pontiff was
essing a group of newly ordained
ish priests. Observers saw his re-
ks as a criticism of the intolerance
ome members of the Spanish hier-
y and an endorsement of *Opus Dei,*
up within Spanish Roman Catholic
es which is seeking to liberalize both
ch and social practices.

hile preserving the traditions and
icular character of the Spanish Ro-
Catholic Church, the new priests
uld "help to incorporate it more and
e resolutely in those currents of mu-
co-operation in which many persons
the future and salvation of the world,"
Pope said.

vidently referring to the Spanish dic-
rship's isolation from free nations,
e Pius told the priests that Spain
ist throw down the cracked walls of
y particularism in order to open a
camp of collectivity and universal-
."

Ban on obscenity sought

Methods of stemming the flow of obscene books and magazines were being sought by state legislatures throughout the U.S. In February the Supreme Court had ruled unconstitutional a Michigan law banning sale of any book containing "obscene" material tending to endanger the morals of youth, because the law "arbitrarily curtails one of the liberties of the individual." Eleven other states have laws similar to the Michigan statute.

Michigan promptly set up a legislative committee to study new methods to outlaw obscene material. New York, Minnesota, Arkansas, Maine, Pennsylvania, North Carolina and Missouri took action to provide legal means for cracking down on publishers and distributors of indecent books, magazines or pamphlets.

A bill introduced in Congress would increase penalties on anyone using the mails to distribute material which would corrupt, deprave, or "arouse lewd, libidinous or lustful thoughts, desires or acts." The measure resulted from a year's investigation by a House subcommittee of "filth peddlers" who send obscene material through the mails.

And so forth

Chicago has been chosen by United Lutheran Church Women for their 1961 convention. The 1958 convention will be in Toronto.

Church of South India will send two missionary couples to Thailand. Thai Buddhists, who emphasize the Indian origin of their faith, are expected to listen eagerly to Indian Christians.

Fireworks should be banned on religious holidays, Archbishop Miguel Miranda of Mexico urged. Too many people get hurt and the money could better be used for charitable or social work, he said.

World News Notes

The British had enough

Small sailing ships came ashore along the Virginia coast this month to celebrate the arrival of British colonists at Jamestown 350 years ago. Back in 1607 the British were starting on their bold voyages of exploration and conquest which by 1914 had put the British flag on a hundred times more territory than any other flag had ever been planted.

But this month the British called off the whole business. Within five years, they say, they will cut their armed forces in half. Their army will then be no larger than Spain's. In 1960 they will abolish the draft. They expect to withdraw 13,000 of their 77,000 soldiers from Germany this year, and make "further reductions" next year. They will pull their troops out of Korea, reduce their forces in Libya and elsewhere.

The drastic British announcement on April 4 included a candid explanation of several important facts. 1) The British cannot afford to continue spending a tenth of their national income on armaments. 2) No amount the British spend can assure them of successful defense against an atomic attack.

In the H-bomb age, the British say, the character of warfare is changing so rapidly that the only hope is in making the dangers of war so great that nobody will attack. With this hope in mind, the British say, they will depend on the U.S. to produce and supply them with rocket weapons.

No more independent wars

Back of the British announcement was the fact that the U.S. had hauled them back from their attack on Egypt last November. The British recognize that they are no longer in position to engag military adventures without U.S. sup

From now on the U.S. will be welc to formulate and finance world stra in opposing the Soviet Union. The ish will make modest contributions w ever necessary, but don't plan to v at it hard.

The British example is likely to be itated by the other western Euro countries. West Germany, which month drafted the first 9,733 teen-a into its new army, has sharply cu plans for building another *Wehrm* France, Italy, and other nations will p ably reduce their military expendit

U.S. dilemma

The U.S. Congress had been fo toying this month with the idea of ting the next budget and clearing decks for tax reduction later on. $ per cent of the proposed $71.8 bi budget is allotted for military exp tures.

With western Europe in revolt ag financing arms to hold off the Reds, U.S. will have to decide on whethe spend more, or try to be convinced the Soviet Union has no intentio starting a war.

U.S. statesmen were put in an a ward corner. Either they must try tactics in an attempt at co-existence the Reds, or they must give up the of tax reduction. Incredibly exper research in development of new typ weapons, especially long-range gu missiles, is the big thing in which U.S. feels it necessary to keep up the Russians. Western Europe ca provided with such weapons after U.S. has done the developmental w

SHINGTON

ERT VAN DEUSEN

RESIDENTIAL DISABILITY

FOUNDING FATHERS left a loophole ming the U.S. constitution. They t make clear, and it has never been ly decided, who would determine at point a president's disability him incapable of carrying out the of his office.

icle II, Section 1 of the constitu- reads in part: "In Case of the Re- l of the President from Office, or of Death, Resignation, or Inability to rge the Powers and Duties of the Office, the same shall devolve on Vice President."

the constitutional convention of , John Dickenson of Delaware d the question who shall decide the e of disability which would warrant vice president's assumption of the dent's duties. The delegates left for e without deciding the point.

S TIME WENT ON, another question e: When the vice president takes over any of the reasons named, does he ally become president, or does he ly assume the powers and duties of office without succeeding to the presi- cy? It was finally established that n a president dies, the vice president omes the new president.

his complicated the question of presi- tial disability. It would be awkward a vice president to become president a while, and then change back to be- vice president when the president able to resume his duties.

This dilemma kept the issue from being faced squarely in the case of Presidents Garfield and Wilson, both of whom were incapacitated. No one wanted to tell the president he was through, and there was no precedent for temporary assumption of presidential powers by the vice president.

Proposed amendment

AN AMENDMENT to the constitution has been proposed by President Eisenhower through Attorney General Brownell. It offers a solution to the problem by proposing: (1) that the vice president, with the consent of the cabinet, be empowered to declare the president's inability to continue the duties of office; (2) that the vice president then serve as acting president, carrying out the duties and powers of the office without actually becoming president; (3) that the president be empowered to declare in writing the termination of his disability and to resume the full powers of his office.

The proposal has met with skepticism from members of both parties. Some object that cabinet members, being personal friends and appointees of the president, might be reluctant to declare his disability. Others fear that an ambitious vice president might press the issue prematurely. Others point out that a president might resist being declared disabled.

Some have proposed the creation of a presidential inability commission empowered to make the final decision.

Brownell stressed that the proposed amendment has no relationship to President Eisenhower's health. Actually, passage by Congress and ratification by 36 states would take up most of his second term. It is probable, however, that Eisenhower's heart attack played a part in dramatizing the need for clarifying the constitution's provisions.

We Celebrated the Passover

A woman brought up in the Jewish faith, and now a Lutheran, tells how ancient story of deliverance from Egypt is background for the Lord's Supper of the Christians

By ELEANOR DEAN

THIS IS THE TIME of year when in every Jewish home the old, old story of deliverance will again be told. Once each year we celebrated the Passover in our home. I can remember how reverently we would partake of the ceremonial meal. The symbolic actions of my father created an atmosphere of awe and wonder. As he read from the Passover *Haggadah* we listened obediently, giving thanks to the Eternal One for the miracle of our people's exodus from Egypt some 3,500 years ago.

The symbolic foods on our table always fascinated me. When I was old enough, and as a part of religious training at home, my mother allowed me to help in preparation of the various ceremonial foods.

CHILDREN ARE LOOKING FOR ELIJA

I ESPECIALLY ENJOYED timing the egg baking in the oven, taking watchful care lest the shell crack open. There was something very special about this egg. It symbolized to us new life, new hope, and renewed courage for our people under oppression in our own time.

Of all foods known, the egg is unique. Other foods, when cooked, become soft, but not the egg. The longer you cook it, the harder it gets. This is supposed to typify Israel's character. The more the people are oppressed the more d mined they are to survive.

Placed next to the egg on the S table was another symbolic food—h radish, to be eaten with unleavened b dipped in wine. We needed the bolic assurance of the egg to offset despair and sorrow we felt as the h radish tearfully reminded us of Egy bondage.

The clay-like substance (apples nuts dipped in wine), which we ate

lind us of the bricks our people orced to fashion under the lash of an whips. These are the bricks that he great cities and fortresses of aroahs. To this day no one knows nany Israelites were buried within one blocks of Egypt's pyramids, the of their great rulers. We could understand how the story of our 's exodus inspired the well-known al, "Let My People Go."

an see my father now, relating for hours, year after year, this great of deliverance, sprinkling the nar- with incidents of continued op- on and persecution from the past the present—always with the re- d hope that Messiah would yet come eliver his people from their op- ors.

RABBIS teach that when Messiah es it will most likely be on the night assover, which explains the empty and extra table-setting that awaits siah's Herald or forerunner. During meal portion of the ceremony, when wo cups of wine are placed in front he head of the family—in my case father—he would take the first cup, ounce a blessing, drink of it, and it around the table inviting us to k. When this cup was returned to place in front of my father, he would take the second cup.

No one drinks of this. This is called ah's Cup and is set to one side near edge of the table. At the pronouncing the blessing, the youngest member the family swiftly leaves the table and ns the door for Elijah who is ex- ted to come in, sip of the wine, and ounce the joyful news that Messiah at last come!

One breathless moment—and then, appointment. We knew nothing about John the Baptist and his proclamation, "Behold the Lamb of God." Nor that the people said to him, "Are you Elijah —are you *that* prophet?" And so we waited until the next year, and the next.

ALTHOUGH THIS Messianic hope continues to thrive among my people, it remains clouded. Only the light from the New Testament encompassing this cloud can bring the Messiah into sharp focus. In this light, Passover is still a story of deliverance—with this great difference—not deliverance of a particular people from any national boundaries of slavery or oppression, but deliverance of all people everywhere—Jew and Gentile alike —from the bondage of sin and darkness.

It is that "new life" which was infused into this ancient observance on that first Holy Thursday night when Jesus sat down with his nearest family, the twelve, to eat the Passover.

Jesus, conducting the ceremonial meal, blessed the wine and invited the others to "take and drink . . ." Following through with the symbolic actions peculiar to this celebration, Jesus washed his hands. He took a towel and girded himself.

But why does He stoop? As the Master of the household he is supposed to recline—in kingly fashion. Now he is filling a basin with water . . . it can't be . . . the Master washing their feet?

It is here that we begin to see into the deeper meaning of this story of deliverance. This symbolic action on the part of the Master seems to suggest that by washing them he is releasing them. They are no longer servants in bondage. Now they are free to serve their Master. They were being freed from the chains of sin that bound them to the "Law."

The Master did not destroy the Law. He loosed the chains. Now they would

Christ our Passover is sacrificed for us

be bound by grace . . . his grace. They needed only to believe!

As is the custom at the Passover table, the Lord Jesus also took the bread, broke it, and divided it among the others saying, "Take and eat; this is my body which is broken for you." Blessing the wine, he said, "Take and drink; this cup is the new testament in my blood which is shed for you and for many for the remission of sins."

His blood? The wine on the Seder table is symbolic of the blood of the sacrificial lamb sprinkled on the doorposts that first passover night which saved the people of God. On that n[ight] the angel of death passed over th[em]. But the Master is saying that this cu[p] the new covenant in his blood . . . [the] blood of the Lamb. The Lamb of G[od].

The singing of the *Hallel* or Psalm [of] is a very important part of the c[er]mony. Matthew tells, "after they [had] sung an hymn, they went out into [the] Mount of Olives . . ." Here again we [see] that Jesus came not to destroy the L[aw] but to fulfill it.

The Apostle Paul summed up [the] significance of this Passover for e[very] child of God when he wrote, "Ch[rist] our paschal lamb, has been sacrifi[ced]. Let us, therefore, celebrate the fest[ival] not with the old leaven, the leaven [of] malice and evil, but with the unleave[ned] bread of sincerity and truth."

As we contemplate this wonde[rful] story of Passover and see it fulfille[d] in the story of the Last Supper, the wo[rds] of our Saviour come to mind, "I am [the] bread of life, he who comes to me sh[all] not hunger and he who believes in [me] shall never thirst." The Lord said, "I have earnestly desired to eat this p[ass]over with you." As we accept his i[n]vitation to come and sup with him, we do experience a holy communion.

Christians Can Learn from Jews

By MARGARET McCAULEY CLAYTON

Jewish children study several hours a week for eight y[ears] to qualify for ceremony resembling Christian confirma[tion]

When the mailman recently brought me an engraved invitation to the *bas mitzvah* of the thirteen-year-old daughter of a Jewish friend of ours, I was fra[nkly] curious. What was a *bas mitzvah*, a[nyway]? I called another friend for an[swer]

...ion of it and also for information ... the etiquette of the occasion.

...en I heard that the *bas mitzvah* is ... ...remony by which a young Jewish ... or boy, as in the case of a *bar* ...*ah*) enters into the membership of ... ...ewish temple, I was doubly inter... ... for my own almost-thirteen-year-... ...aughter was soon to be confirmed ... ...our Lutheran church membership. ... would the two ceremonies differ?

I WAS WITH REAL anticipation that I ...ded the two services mentioned in ... invitation, and I was not disap...ed. The whole affair was highly ...essive. There were some lessons I ... we Lutherans could learn.

...e first is their emphasis on family ... Before the service, my husband ... one of the ushers what was the ...bership of this synagogue, and he ...wered, "Three hundred and thirty-... *families.*" The individual is not ...ght of merely as an individual, but ...art of a family unit. In that way, ...eels more strongly his responsibility ... to bring discredit to others in the ...ily by his own conduct.

...or that reason also, I understand ..., is very little juvenile delinquency ...e found among Jewish adolescents. ...imes of trouble or illness, the whole ...ily, even to cousins, is always solidly ...ind the unfortunate one. In times of ... they are rejoicing too, along with ... whole membership of the temple.

...he second is the amazing amount ... preparation their youngsters go ...ough before becoming members of ... synagogue. Our young people some-...es complain about having to go to ...echetical class once a week for a year. ...ish children have been putting in ...eral hours a week of study for *eight* ...rs! Between the ages of five and thirteen, they must learn a whole new language, Hebrew, as well as the fundamentals of their religion.

The third is the emphasis on sociability. The whole membership of each temple celebrates every major event in the life of each individual in that congregation. There is not only an impressive service first, but there is also always a celebration in the social room downstairs after every event. The entire congregation pitches in to help provide the refreshments and everyone is invited.

FRANKLY, TO AN OUTSIDER, this side of their religion does seem to be overdone, but it does cause everyone in the temple to know everyone else. It is especially good for boys and girls to be constantly thrown together socially with those of their own kind, for it usually results in their marrying each other, and this further strengthens the congregational ties.

Many of the Lutherans in my church have belonged for many years and still do not know a tenth of the people in our congregation. The only time they see each other is at the Sunday services.

TO OUR SURPRISE, our invitation was for two services—one at 8:30 on a Friday evening and one at 9:30 Saturday morning. The Friday night service was truly impressive. Against a strange oriental background, a sad-faced, black-robed cantor in a white prayer shawl and curious tall hat chanted weird dissonant choruses in Hebrew and the similarly robed rabbi read responsive readings, sometimes in Hebrew, sometimes in English.

In contrast to these somberly-gowned leaders and the choir, was the *"bas-mitzvah"*—a beautiful young girl in a simple white frock with a white satin

Juliet cap pinned to her black curls. She came up into the *bema* (similar to our pulpit) and in a sweet clear voice took her turns at reading the responses, chanting, and praying. She even preached a short sermon. Never once, through it all, did she falter, whether speaking in English or in Hebrew.

TO ME, THE HIGH SPOT of the evening was when the purple curtain before the ark of the tabernacle was drawn open and, before the shining silver and purple velvet mystery of the scrolls of the Torah within, she prayed a beautiful prayer in which she said, in part,

"I accept my responsibility as a Jew and as an American and pray that I may be able to fulfill these new obligations that become mine as I leave childhood behind me and enter into life as an adult . . . I pray the blessing of the Lord on my dear parents who brought me up properly to come to this day of my *bas mitzvah,* and on the rabbi and congregation of this temple and on all my friends who have assembled here today to share this occasion with me."

To me, that prayer was remarkable in its acceptance of adult responsibilities and in its gratitude to parents for their upbringing. How much do we hear of these two attitudes in youth of today?

Christian confirmation is more joyo

AFTERWARD, we adjourned downstairs for fabulous refreshments in the beautifully decorated room. The birthday cake was a replica of their temple, complete in every detail. At another table was a *bas mitzvah* doll, resembling closely and dressed exactly like the girl herself. It stood behind a miniature reading stand, exactly like the real one upstairs, even to the ark of the tabernacle behind it and a tiny eternal light burning above it.

Another table held a similar doll, presiding over a little table on which t tiny dishes with the twist bread, b of ceremonial wine, and candela representing the Sabbath table c mony, with which every Jewish fa starts the Sabbath. Everyone see very happy and the parents fairly sh with pride.

The service the next morning somewhat of a let-down. It lasted t hours and did not seem to add muc what had been said and done at the s

night before. Also the men and
in the audience had the most
certing (to us) habit of going in
it as they pleased, or walking over
hispering to friends, right during
vice!

ERWARD WE AGAIN adjourned
tairs, this time for the *kiddish* (or
g), with ceremonial wine and
read, followed by a delicious buf-
acheon. Everyone was friendly to
d tried to make us feel at home in
oreign atmosphere. I must admit
usband looked rather out of place
his pug nose and fair skin that went
with the black skull-cap perched
e back of his very Anglo-Saxon

hen it was all over, we were left
mingled feelings. It had been beau-
and impressive. We felt our chil-
were missing something in not hav-
ndividual ceremonies instead of go-
up as a group. On the other hand,
ad become more and more evident
to us, as the services went on, that there was something strangely sad about the whole thing—that mournful chanting that went on and on, the constant reminders of the bitterness of life even in the midst of the sweet.

Despite all their piety, something vital seemed to be missing, something alive and joyous and full of hope, that we always feel in our services. Then I realized what it was that was lacking. It was Jesus and his message of love and salvation to mankind. How I wished I could tell them about him and his saving power!

SOMEHOW, 'way back in history, these people had missed out on the greatest event ever to take place in this world. Despite all their other virtues, they cannot know the pure elation and joy that is ours on Easter morning, when we sing for all the world to hear,

"Christ is risen! Alleluia!"

Gratefully, I thanked God that I am a Lutheran, after all!

"Now, what's wrong?"

LOVE COMES TO JAPAN'S FARMER

Christian laymen in country districts lift drudgery, bring light

FOR FOUR AND ONE-HALF HOURS a group of farm women sat on the cold, hard floor of a Tamana county assembly room, with the wintry wind whizzing through big, unclosed doors and cracks that could not be shut, while a speaker literally told them all they had ever done.

I know because I sat with them, except that I had an upholstered chair with a thick cushion to protect my back from the wind and a big charcoal brazier to keep my hands and feet warm.

The speaker was Kotani Junichi who at the age of nine had made a discovery that shaped his life work. One evening he read aloud from his third-grade reader, "City life is more conve than country life, but in the country ple love each other more and are kind and co-operative."

"That's a lie," he exclaimed to consternation of his listening pa who lived in the country. "Father his neighbors sometimes, but always plains about having to do it, and isn't love."

"EVEN TODAY," the grown-up declares to the farmer wives, "I stil lieve that that worn-out saying is a Our farm homes are dark and Why? Some say it is lack of mat comforts. Compared with America perhaps have only about one-tenth their material blessings but comp with some other Asian countries we

By MAUD POWLAS
United Lutheran missionary to Japan

nes as much." So he rules out lack terial comforts as a reason for the ness of homelife.

ither can the unhappiness of farm s be accredited to lack of energy, ack of technical skill. Japanese ers, he says, are famed for their y and their skill. Others maintain Japan's major problem is over-pop- on or lack of land but he is con- d that the basic problem of the na- is lack of love in the homes, in the munities, and in the nation.

early manhood Mr. Kotani had a teacher in an agricultural high ol. After the war he bought a two- a-half-acre farm to see if he could ice what he had been teaching. king side-by-side with farm youth, was grieved to find the incredible gery of their lives.

o try to bring a little cheer into the es of farm people, he organized a *e-Farmers Society*. The 100,000 aers who pay a small membership receive each month a news-sheet practical advice on farming and or Kotani's *Heart Throbs* which is a itual message. A magazine on farm- goes to another 6,000 members and leeply religious magazine, entitled *y Spirit*, goes to 1,000 of the leaders he organization.

MR. KOTANI is trying to persuade all experts on farming to join this one anization. "I had to write thirteen ers to get Kan Kuraichi to co-operate h me," he complained.

Mr. Kan is known throughout the na- as the poor farmer's friend. He is a at advocate of diversified farming. th only a primary-school education one acre of mountain land, he began study pictures of American silos and chinery. Soon he hit on the idea of

PLANNING FOR LOVE-FARMERS SOCIETY
Mr. Kotani, Rev. Fujita, Dr. Yanagibara

raising everything his family and farm animals ate, making each egg sold a total profit. Now he is one of Japan's most popular speakers and has written two very practical books teaching farmers how to make an annual $3,000 profit on one acre of land.

Mr. Kawabata, who is famed as a rice-growing specialist, is also a member of the board of directors of this *"Aino-kwai."* By experimenting with root-growth and fertilizers he has been able to double and even treble the rice yield.

Another of Mr. Kotani's backers is Goto Shizuichi who is increasing egg production by cross-breeding leghorn and plymouth-rock chickens. His hatcheries turn out 3.5 million of these hybrid layers each year.

In August the society holds an annual convention at the home office and experiment station in Aho Machi, Mie Prefecture. An average of 2,000 elected delegates come from every corner of the nation and remain five to ten days for an intensive study of farm methods.

Before each of these conventions and again in January there is a five-day religious conference for all those interested in studying Christianity. About 200 non-Christians usually attend.

PASTOR FUJITA who had been appointed by the Japan Evangelical Lu-

Classrooms and dormitory for 200 were built by farmers last year

theran Church to specialize in rural evangelism began attending these conventions and was immediately invited to take charge of the daily devotional services. For three years he has served as chaplain, and twice annually he has been given four and a half hours on the programs to explain the gospel message to 2,000 farmers.

In spite of a strong "No-church movement" in the group, led by President Yanagibara of Tokyo (Imperial) University, many of the leaders have been influenced to join churches in their home communities. The emphasis in the organization today is on interdenominational church affiliation.

Komota Seiro, one of the leaders in the organization, left the "no-church" group last year and joined the Baptist church near his home in Fukuoka. The church immediately gave him $3,000 to start an institute for farmers in that district. Hisamune Tsuyoshi, who is Kagawa's right-hand man, is also one of the strong back-to-the-church leaders of the association.

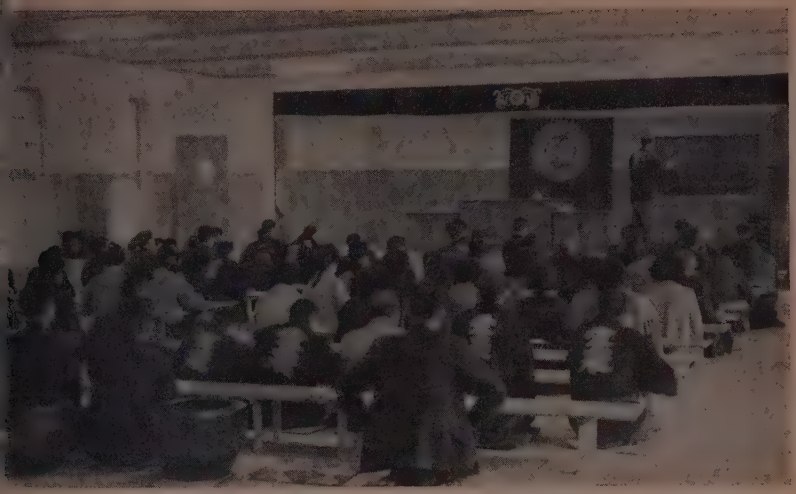
THESE OPINIONATED leaders, who neither agree on their tenets of faith nor in their techniques of farming, are un in the belief that the gospel of Jesu the only thing that can lift the Japa farmer from his drudgery and bring l and love into his home life.

WITH THAT in mind, they are hol monthly seminars, for 200 farmers e spending two weeks in research, exp menting, and co-operation, interspe with a liberal amount of Bible study

The latest and the most popular co to be added was a one-month school brides-to-be. In this Mr. Kotani told 150 farm women at Tämana, they tackling that ancient and most de foe of Japanese family life: the feud tween mother-in-law and daughte law. "Until you can love your daugh in-law as much as you love your daughter, you do not know what love he barked out at those tired, shive women.

Then he cheered them up by mim ing them, trying to show them their faces. "How do you appreciate it w someone tells you you've got a smu under one eye?

"Man can't see his soul either," spoke earnestly. "But try telling him



Class sessions last four hours, twice daily

a smudge on his spirit. God is the mirror in which man can see his spirit, and until the Japanese farmer his wife, the mother-in-law and the ghter-in-law learn to look together this great mirror, the Japanese home continue to be dark and poverty-cken."

As Pastor Fujita closed the meeting, at wondering what thoughts might be ind those tear-stained faces. Would se women, without knowing how to y, be able to put even a small portion that great, practical message into ct?

In my own mind there was an ex-aration I haven't felt for years. A new pe had filled my heart, for I thought I saw a tiny crevice beginning to rend the feudalistic wall that for 400 years has insulated the Japanese rural family from practically all Christian effort.

One layman, talking from the farmer's own level, backed by all the agricultural know-how of the nation, with a divine commitment to lead the farmer to Christ, was he not worth many city-trained evangelistic preachers?

But one little doubt persisted in spoiling my elation: will the pastors and the organized churches co-operate with a purely layman's movement? Or must this great hope for rural evangelism return to the no-church movement from which it originated and thus lose much of its power for salvation?

✠

Mispronunciation

Leaving church one Sunday, a lad startled his mother—and everyone within hearing distance—when he solemnly announced, "Mother, I would like to be an alcoholic."

It was only after the boy had a chance to explain himself that the mother felt better. Actually her son wanted to be an acolyte. R. H. T.

God's mercy is the answer to our persistent inability to do the good things we want to do

By REINHOLD NIEBUHR

THIS IS JUST a note out of the classroom experience of a teacher of theology. We have recently completed consideration of St. Paul's doctrine of grace and tried to expound his conception of the two facets of grace, that is 1) grace as forgiveness and 2) grace as the power within us which makes for newness of life. These two facets make Paul, according to a theologian of the past generation, Professor Wernle, the father of both the Reformation and of perfectionist sectarianism.

What is interesting in the present student generation, long past the period of the nineteenth-century optimism which was dissipated by two world wars and the perils of the H-bomb age, is that it always contains some representatives who find difficulty in accepting the Reformation interpretation of Pauline thought.

Paul emphasizes the necessity of mercy and forgiveness for even the most righteous man, which grows out of the Pauline or gospel diagnosis of the human situation. That diagnosis emphasizes the continuous ambiguity of all human virtues, even in the life of the converted.

THERE IS, in short, a yearning for perfection in even a sober postwar generation. Many members of this generation would like to see the Christian faith reduced to a simple idealism and perfectionism, which promises the convert Christian newness of life without complication, suggested by Paul's confession: "The good that I would do do not do; and the evil that I would n that I do."

It is difficult to understand this clination, which is in contradiction both biblical truth and to experience, we are as honest as St. Paul in analyz our experience. It is particularly ficult to understand when we realize h our common experience in an age nuclear weapons reinforces our exp ence as individuals.

For the good that we would do is doubtedly to create peace in global mensions. Yet we are caught in dilemma of doing the "evil that we wo not," namely, to run the risk of ar hilation in a nuclear global war.

THERE IS NO SIMPLE moral answer this dilemma. It does not avail to s gest that converted men would rat die than purchase their lives at the p of atomic frightfulness. For these g men may feel themselves responsible the survival of their common civili tion. They have reason to believe t the disavowal of nuclear weapons wo merely give modern despotism a sim victory over us.

Thus the moral dilemma in which men stand has been given a very vi collective expression. If we are v enough to "discern the sign of the tim we could realize that the depths of dom in the gospel of divine mercy to be preferred to the secular and pi alternatives to the gospel. They teach that we could be redeemed from all present discontents if only we tried a tle harder to be either more "pious" more "scientific" in mastering the plexities of our common life and dest

sn't There Anything We Can Believe?

By MARGARETHE E. SHANK

What good is a college diploma if it represents merely fine training in developing skill in being critical?

AST YEAR when I sat at a faculty htable in a school where I was sub- ting as a teacher, an instructor d, "Don't you think it is prejudicial a newspaper to report that the presi- t attended church last Sunday?"

There was a sudden silence. "Well, at do you think? I was addressing , Mrs. Shank."

"I'm not sure I understand what you an," I said.

"Simply this. There is an inference the report that there is some particular fue associated with his attendance. the kind of slanted writing and think- we're trying to teach our students to oid. Don't you agree?"

I thought for a few seconds and re- ed, "Well, it's probably equally as judicial to report that the president cationed in Georgia—prejudicial to orida, California, and Arizona." A ple of laughter followed. The bell ng for another class period.

I RECALLED an interesting discussion at had evolved in one of my English sses over a week before. The students had been loaded up with a collection of essays and dissertations on erroneous conclusions, leveling, and ethnocentrism.

"Why all this tearing apart?" one of the students finally blurted out. "We get it in our English classes. We get it everywhere. Isn't there anything we've ever learned that's all right?"

Several others echoed his opinion. The inevitable question, of course, was aimed directly at me. "What are we supposed to do?"

I thought for a moment, praying for the right words. Finally I said, "All I can tell you is that there are certain beliefs and opinions I hold and will not let anyone take away from me."

"That's all right for you," remarked one of the students, "because you don't have to take a test on them."

"But I do everyday," I returned, with a smile. "In fact, when I answered your question I completed a test."

LAST FALL at the beginning of the school year I substituted for two weeks in a local church college. This was the first time I had ever set foot upon a

church college campus. I was immediately aware of subtle differences between a secular college and a church college. Having an enrollment less than five hundred, this college had all the characteristics of a small, closely knit community. Within less than a week's time I knew almost one-third of the students.

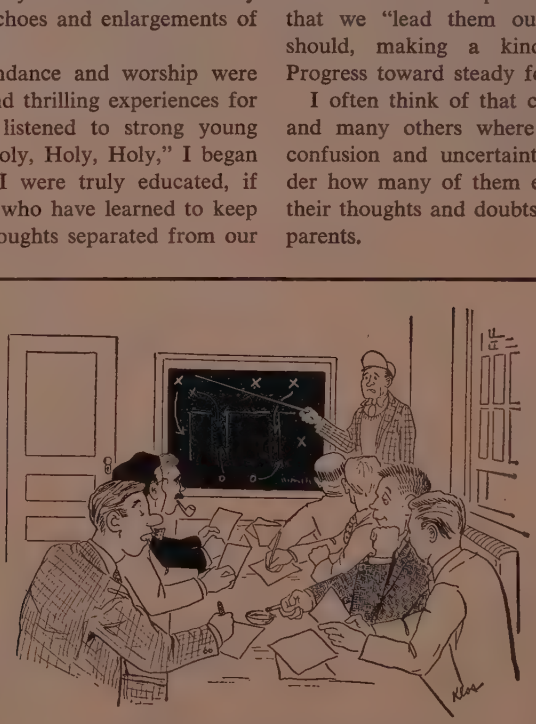
When I had a class in Milton, and a student alluded naturally and appropriately to a comparable biblical analogy, I felt for a moment incredulous. Then I recalled how frequently I had wished, in teaching English literature, that I might quote freely from the Bible to prove how many of our finest literary concepts are echoes and enlargements of biblical truths.

Chapel attendance and worship were equally new and thrilling experiences for me. When I listened to strong young voices sing "Holy, Holy, Holy," I began to wonder if I were truly educated, if any of us are, who have learned to keep our Sunday thoughts separated from our Monday thoughts. Education and f
are fellow-travelers. A Christian doe
have to frame an hypothesis about G
as the source of all wisdom; he kn
that God is.

I am indebted to many fine r
church schools for my education,
certainly do not belittle them. They
the root and flowering of our dem
racy. But they do not educate the wh
man.

It appears to me that many educa
people have the false notion that sk
ticism and doubt are ends, not tenta
steps toward conclusive thinking. Th
is an educational expression to the ef
that we "lead them out," and so
should, making a kind of Pilgr
Progress toward steady footing.

I often think of that class last yea
and many others where pupils exp
confusion and uncertainty—and I w
der how many of them eventually sh
their thoughts and doubts with their
parents.



"I told you this would happen if we put the coach in charge of ushering."

AFTERMATH

REN WAS STAYING at the church a lot of the other young people after ers. Dan and Pete and Susie and I d home through the soft spring ng.

retty smart," Dan remarked as we wed the children, "having the teen- s all wrapped up in this clothing e again. They are out to beat their ious record for collecting and ship- Gives them something to do. And good for them to have a purpose for ng together during Holy Week with- having parties.

When I remember the hours I've en my back packing clothing for rseas, I'm personally grateful to who- thought of this."

GOT TO ADMIT we have wonderful nsors for the Luther League this year. ny how things work out. When we to give it up, I had some qualms t how it would go. But no one—"

Is indispensable in the work of the rch!" I finished for him. "Why don't put that on tape?"

Why should I? You say it for me!" gave me a playful pinch.

Behave yourself!" I protested. "You're lignified member of the church coun- walking home from church with his e. Try to act the part."

This spring evening makes me feel re like a youngster walking home with best girl."

With those two ahead of us? Oh-oh. ems to be trouble in that quarter."

Pete gave Susie a shove, then turned back to us. "Can't you make her behave? She's saying silly poems and not very nice ones. Doesn't she know where she's been?"

"Seems not," agreed Dan. "Here, Connie, you two girls walk ahead. Pete and I will bring up the rear."

Susie was still feeling silly. It was past her bedtime and that's the way sleepiness often affects her. "Have you ever counted the blocks in the pavement from here to our house?" I asked.

"No! Hey, Pete. Count the blocks in the pavement."

"Let Pete and Daddy alone. We women can do a really good job of counting without them."

I had forgotten that to Pete the suggestion that women could do anything better than men, was like a stretch of straight road to a man with a new car. He was off, counting aloud as he went.

Susie raced after him, counting, too.

MY THOUGHTS turned back to the service at the church. "Is there anything more beautiful than our Lenten hymns?"

"They are beautiful, aren't they? Some of them seem to get right down inside you. Does you good to sing things, and mean them, which you could hardly say, unless you were a minister."

We were quiet the rest of the way home. Susie and Pete were sitting on the front step, peaceful as lambs. "I got 203 and Sue got 201, but we didn't start on the same block," Pete announced. "What's to eat?"

"Let's look in the refrigerator. There

ought to be some fruit and I know there is milk."

In the kitchen, Pete gave me an unexpected hug. "We're lucky. Food in the refrigerator and all our family going to church."

"We are lucky. You've put your finger on mighty important ideas there."

"And God gives it all to us." He was so emphatic about it, he seemed to be arguing with someone.

"Of course, Pete. Naturally, your father has to work for what we have and I have to be careful what I buy. But God makes our food grow and gives us strength to work to get it. Yes, everything we have comes from God."

"O.K." He wiped the milk off his upper lip. "I know that, but—oh, never mind."

Because we had all been to church, Dan suggested that prayers be brief and that each of the children say his alone. "No," said Susie firmly. "I want a long prayer and I want Mommy there. Church isn't prayers."

I smiled and gave in to what might be just an excuse to prolong the evening. Maybe church "isn't prayers" to her yet. But she likes to go and as she grows older, it will mean as much to her as it does to the rest of us. I went along and sat on the side of her bed while she told God all about her day and asked a blessing on a list of people as long as my mop handle.

On the way downstairs I stopped at Pete's door. "Asleep yet?"

"No. Come in a minute, will you, Mom?"

"Only a minute. It's getting late."

"No school tomorrow, anyhow."

"But I know you. You'll be up with the birds just the same. But what was it you wanted?"

"I don't see why God made Jesus it. He's so powerful he made the wo and all those trillions of stars out the He made people and their food and Why would he make Jesus die on cross?" Then it came out in a burst feeling. "It just isn't like him!"

Poor Pete. He was going through struggle I went through years ago w very little help. The teacher to whom voiced my worry had been shocked t I could criticize God. I was afraid mention the matter again till I was pr well grown-up. So when Karen w through it, I had asked the pastor help.

"Why do you say it isn't like him?

"Well, he looks after us. He gives everything we need. He is our heave Father."

"That is true, Pete. That's what Je taught us, isn't it?"

"Then how could he let Jesus And die like that?"

"How else could we be sure of his lo Remember that Jesus is also God. loved us enough to die like that for Jesus made his own decision. It was decision God the Father wanted him make, but it was Jesus who made Remember how he told the soldiers his disciples in the garden that he co pray to his Father and his Father wo send him whole armies of angels?"

"He did it himself?"

"Not like suicide or throwing a his life. He laid it down for us. We c understand all it means. All we can d accept it and be very, very grateful."

Pete was quiet. Then he said i small voice, "But I'm not worth it. I guilty."

"Jesus thinks you are worth it. him how you feel." I kissed his ear slipped out of the room.

WORSHIP NOTEBOOK

Twentieth in a Series on the Liturgy: PREPARATION OF THE ELEMENTS

RAMA IS a combination of words and on. Costumes, music, and settings be added for effect, but speech and ement are indispensable. If the words to hold the attention of the audience must capture the people who both and hear, attracting the audience to idea they convey.

reviously I have compared the rch's worship with a kind of sacred ma. The church with its unique ar- ecture is the stage. Vestments are costumes. The music creates the ods, and at times becomes the vehicle the drama's message. These may all eliminated but, in a drama, players essential. The actors who speak the rds and perform the actions are the ple, the choir, the acolytes or servers, d the minister. God alone is the audi- ce.

WE MUST BE CAREFUL not to carry this mparison too far, for there is a very l sense in which God, who is the au- nce, speaks to us, who are the actors, our worship. But the fact that Chris- ns assemble to worship God and so ifill the command of the Saviour to o this" (when he instituted the Eucha- t) allows for thinking of our worship a sacred drama.

In the average parish church at its nday worship, there are many move- ents: the procession of choir and min- er, the moving about of the minister om lectern to altar, the turning to and om the altar, the reception and presen- tion of the offering by the councilmen, d of course our varying postures— eeling, sitting, and standing.

In addition, though less firmly affixed to the liturgy, are other movements: the lighting and snuffing of the candles (in most of our churches a good illustration of "overacting"), and the usually zealous performance of ushers guiding worshipers to seats.

NOTICE THAT in the service the words are primary. Actions, for the most part, are incidental. These actions serve a purpose and so are related to the words they accompany. For example, the pastor's turning to and from the altar to indicate the sacramental and sacrificial divisions of the service. Facing the altar, he is our spokesman to God. Turned about, he speaks for God to us.

At one point of the service however a functional movement takes place which is not identified in any way with the script of the drama. In the *Common Service Book,* following the General Prayer, there is this rubric: "When there is a communion, the Minister shall go to the altar during the singing of the Hymn. After silent prayer he shall uncover the vessels and reverently prepare for the administration of the Holy Sacrament."

This action of the minister is quite important. It has to be done if the service is to be completed and the people receive God's gracious gift. Yet it seems that at this point one of the actors, one might say the leading actor, leaves the others and goes off by himself, says his lines silently to *The Audience,* and performs several little actions. The rest of the cast meanwhile lifts its voice in song.

Why? Isn't there something wrong

with our drama that "hides" these words and actions under the "lines" of the other actors? Is what he does and says so unimportant as to look secretive?

THE NEW Service Book and Hymnal makes a change at this point in the service. The rubric, as in the *Common Service Book,* is just about the same, except that instead of preparing the elements during the hymn following the General Prayer, the minister is directed to do this during the singing of the Offertory. To one who knows the history of our worship this change makes sense, but still doesn't answer the question we have just raised.

In writing about the Offertory I explained that in the early church the people brought their gifts to the church and after the preaching carried them to a small table near the altar. These gifts included food, together with wool and other "products of their hands," gold and silver, bread and wine. Most of the gifts were set aside by the deacons for the care of the widows, orphans, and the needy.

Enough of the bread and wine was later taken to the altar where, with the prayers of the minister (an early liturgy calls him "the president"), it was set apart to be used in the sacrament. By placing the preparation of the vessels at the offertory, the new Service Book has restored this action to a place where it aptly symbolizes that God uses the things of his world (what we give him) as the vehicles of his grace (what he gives us).

With the change in thinking about the sacrament which occurred in the Middle Ages—that it was a repetition of the sacrifice of Calvary, and in its effect as equal with what our Lord did there—the Mass became in its chief emphasis a thing which the people gave to God inste of something he gave them.

Luther would have none of this. T Romish mass, he said, "stinketh of ob tion." His scissors snipped away at t long prayer which surrounded the wor of institution, called the Canon, but h wrath was also enkindled against t prayers of the Offertory. Rather th offer a sound substitute, he cut them o Many lament this action, arguing th he allowed a gap at the Offertory and the Canon which might have been bet handled had he suggested other suita prayers.

As for the offertory, it became an tion with no accompaniment save silent prayer of the minister and the si ing of the congregation. One wishes t the new Service Book and Hymnal h allowed an audible prayer at ths po Still there are several acceptable s stitutes, and pastors who desire them n find them in such books as Strodac *A Manual on Worship,* and his *Orem* and in others.

THERE IS AN ATTRACTION in the act taking place. As a small boy I can member the "white tent" (as my own first labeled it) on the altar, gleam white in the reflection of the altar cand which made communion Sundays dif ent from other Sundays. This sense awe has never left me. Is there a pa who doesn't experience the same sen tion when he goes silently to the alta prepare the vessels? There is an awe a mystery about the sacrament conve by those words of the hymn: "Here I touch and handle things unseen."

If we pastors feel this as do our peo how careful we must be of our acti This is no time for play-acting and se mental gestures. It is a time for rever careful action. There is nothing wr

the pastor kneeling in prayer before
erforms this function, if he does it
stly and not to attract attention.
prefer to see the chalice veiled on
altar with the paten and accompany-
burse, and to have the elements
ught from a credence table, than to
everything on the altar covered by a
e white linen veil. The former prac-
suggests the ancient procession of
d and wine being carried to the altar.
this is a matter of taste.

o too is the use of individual glasses.
cry of the "hygiene enthusiasts" is
worked. Some Lutheran churches
in the chalice, as has the Episcopal
rch for centuries. If small individual
ses are used, it is best that the wine
poured into them from a chalice fash-
ed with a pouring lip, rather than to
e all the glasses stacked at the altar.
hese are largely matters of taste, and
are undebatable. One principle alone
nds: "Let things be done decently and
good order."

—EDGAR S. BROWN, JR.

ERSONAL
ROBLEM
LINIC
EARL S. RUDISILL

cial excess?

QUESTION: I thought that after I had
tired I'd have everything nice and easy,
th plenty of time to read, and freedom
go and come as I pleased. But, for
me reason, my wife has developed a
aze for entertaining groups of couples
many of them. There is scarcely a
ek that Hazel doesn't have a group
here—sometimes two. She is always in
a dither getting ready for a party or re-
covering from one. She gets me involved
also, so that my life is all upset by this
wild spree of dinner parties.

REPLY: As in most cases, there are
probably two sides to this question.
Your desire for ease is understandable.
But as a retired man, cut loose from
your daily co-workers, I should think
you would welcome some social life.
Everyone needs such association.
While too much may be too much,
you had better view the matter from
the angle of your own need.

It may be that your wife feels that
you are "crawling into your shell,"
and that you need the social outlets.
Or, perhaps since you are retired, she
feels that your aloofness is cutting her
off from normal contacts with other
people. She may be "hungry" for the
interplay of personalities in social do-
ings. If you have been ignoring her
needs it is natural that she would try
for some form of compensation for
the loss.

1) If, on sober further thought,
you are convinced that this is a "wild
spree," try first the method of substi-
tution. Do some planning yourself,
and try to lead her into other forms
of activity which will be more satis-
factory to you, and which will go a
long way toward satisfying her yen
for social contacts and recognition.
These should replace part of the sched-
ule she is now carrying out.

2) In case you are unable to accom-
plish this, you should have a candid
but friendly talk with Hazel, and try
to arrive at a compromise which will
be satisfactory. If you are generously
fair it is likely that your effort will
have a happy outcome.

BOOKS

LIVING IN BIBLE LANDS

The Geography of the Bible. By Denis Baly. Harper. 303 pages. $4.95.

According to the records of 4,000 years, in the incessant wars in the Middle East it has been Egypt, in the lower corner of the great eastern Mediterranean arc, which has been triumphant in the earlier phases of struggle. But the final victory has gone to the powers at the upper corner (Assyria, Babylonia). If history repeats itself, Iraq may be dominant over Egypt before the end of this century.

This sort of surmise, very lightly sketched in by Mr. Baly, indicates the author's "dynamic" view of Palestine. He sees it as a stage on which great historical dramas have been enacted. He has lived in Palestine for 15 of the last 20 years, and has traveled repeatedly in all parts of the land, with a scientist's keen eye for details of geology, meteorology, and other studies relevant to geography.

Mr. Baly has also been a diligent student of the Scriptures, and is able to relate his scientific studies quite exactly to the questions Bible students ask. His book should be read through once or twice for its immense assortment of general information, and then kept close at hand for reference in connection with Bible study later on. There are 97 black-and-white illustrations and 47 maps and diagrams, but the book does not pretend to be an atlas.

Geological and climatic data come first, then topographical data in great detail, not only regarding Palestine proper but the related areas of Ammon, Moab, and Edom.

BIBLE HISTORY AND GEOGRAPHY

Bible Atlas. By Emil G. Kraeling. Rand McNally. 487 pages. $8.95.

Emil Kraeling and his brother Carl are both United Lutheran clergymen, and among America's most respected archeologists and students of biblical history. Rand McNally is foremost among America's map-makers.

Know Your Way Around Palestine

Never before have so many excellent books describing the geography of Palestine appeared in English in a single season. Five of these books are described on these pages. Each has distinctive merits.

The easiest and cheapest is *Lands of the Bible,* which is useful for any high school pupil. The others are more scholarly, but clearly written and useful for serious Bible students who are willing to give careful thought to the history and circumstances of the people of the Old and New Testaments. All of the books are profusely illustrated.

Bringing together Kraeling scholarship v Rand McNally maps (22 in color) more than 300 black-and-white photogra results in an impressive book.

The book follows the chronology of Bible from Genesis to Revelation, illumi ing the narrative with the knowledge by innumerable archeologists who dig in ruins of ancient cities.

Skillful in the selection of his materi Dr. Kraeling presents the Bible history cisely yet with sufficient fulness. He ma use of the results of critical studies of literary sources but is careful to keep account positive and objective, without ing an issue of much-debated questions documents and historical sequences.

One who wishes to understand Bible tory should study this book with great c

SUPERB PICTURE BOOK

Atlas of the Bible. L. H. Grollenberg. Tr lated and edited by Joyce M. H. Reid H. H. Rowley. Thomas Nelson. 166 pages.

Father Grollenberg is a French Ro Catholic archeologist who himself m many of the excellent photographs pri

s book. The large page-size (10½ x nd fine printing make this an unusually tive book. The maps are really hisl charts, marking out the historical icance of places and are easily read. e book follows biblical chronology, an introductory chapter on the geoical setting. The text is not so illumig or readable as in the Kraeling book, the pictures are much better. Seldom such a collection of photographs deg the Holy Land been published anye (a recent German book, not transl in English, may equal it, but is no r).

ere is also a lengthy and most helpful x of biblical places and persons, clearing many problems of variants in spelling providing cross-references to the book's ght-color maps.

ESTMINSTER ATLAS REVISED

e Westminster Historical Atlas to the Bible. ed by George Ernest Wright and Floyd n Filson. 130 pages. $7.50.

t half the price of the Nelson atlas, and ost the same size (9¾ x 14) this is a ain. The 1945 edition has been re-d in size by a photographic process, several chapters of the first edition conably revised to take into account the overy of the Dead Sea scrolls and other knowledge. The numerous maps are and easily understood, and the 88 illrations are well-chosen and attractive.

GOLDEN BOOK ATLAS

nds of the Bible. By Samuel Terrien. Simon Schuster. 97 pages. $3.95.

his book makes biblical geography chy, and brings it within the range of one who can manage *The Reader's Di-t.* The book contains fine color photophs, charts, relief maps, and a smoothwing narrative of biblical events. It is a serious reference book, but would be mensely helpful to most church-school chers who don't want to go into detail. would be a good gift book for a conmand or for those of college age who are dying ancient history.

LOVE IS RECOMMENDED

The Unforgotten. By Ilse Stanley. Beacon Press. 375 pages. $4.95.

If you want to get acquainted with an indomitable woman, here she is. A Jewish girl growing up in Berlin in the 20's had to learn to be self-reliant. She became a theatrical producer, married a violinist, and through the late 30's worked in connivance with a Gestapo officer in bringing condemned Jews out of a concentration camp and out of Germany. Just before the war she emigrated to America.

Here she has had a second marriage, half a dozen careers, brain surgery, and has written this book. Her present interest is "The Bridge Builders," an organization she created to span the chasms of misunderstanding and hatred which she has encountered in their most intense forms.

There is a firm tone of faith throughout the racy narrative, and countless emotions freely described. Dr. George Shuster in a foreword ventures "to say that no one will ever put this book down without being stirred to the core of his spirit by its very startling beauty, sincerity, and breath-taking religious originality." G. E. R.

BOOK BREVITIES

As Love Is Deep. By Betsey Barton. Duell, Sloan and Pearce. 144 pages. $3.

Bruce Barton's daughter, the author of this book, has been crippled since girlhood, and was unusually dependent on her mother's love and understanding. Her mother died slowly of cancer, 1949 to 1951. "At some point in our lives," says Miss Barton, "whether in war or peace, death surrounds us suddenly in pitiless fashion." This little book is a "diary of death," consisting of daily entries recording her state of mind during her mother's final years and her own slow recovery of the will to go on living.

BOOKS reviewed in these pages may be ordered from the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pa., or from any of the ten ULPH branch stores.

OVERSEAS

GERMANY: Hamburg. Mar. 20.—THERE were sharp differences of opinion at the annual synod convention of the Evangelical Lutheran Church in Germany this month.

No difficulty arose regarding coordination of the church's two relief agencies, *Hilfswerk* and the Inner Mission. The plan had been well prepared and was adopted. Real disagreement arose over the plan for military chaplains which are now provided for the West German armed forces. The Communist East Zone government had protested, saying this is in reality the approval by the church of the West German rearmament. Pressure had been exerted on the 44 delegates from the East Zone to induce them to oppose the chaplaincy service.

Churchmen who opposed the chaplaincy were two West Germans, Dr. Martin Niemoeller and Prof. Hans Joachim Iwand. Calling themselves pacifists, they oppose West German rearmament as well as the chaplaincy. Dr. Niemoeller says that God himself destroyed the German weapons in the last war, and we should not dare to take up new ones.

THE PACIFISTS a few years back formed their only political party under the leadership of Dr. Gustav Heinemann, a former cabinet member in the Adenauer administration. In the last federal and state elections the party got a very small vote, not even the 5 per cent necessary to win a seat in parliament.

During this month's synod meeting this group took the opportunity to oppose rearmament by arguing against the chaplaincy service. Of 120 delegates, 91 voted to approve the contract with the West German government since it provides the church a way of minister to the young men entering the arm services. There were 19 votes agai and 10 delegates did not vote.

A few days before the convent Bishop Otto Dibelius made an effort secure an agreement with the East G man government on providing chapla for its armed forces. The governm representative, Mr. Stohf, said there no need for chaplains because memb of the army do not want them.

Following the synod sessions the E Zone government showed its displeas toward the church by refusing Bish Dibelius permission to preach in Dr den. East Zone newspapers have tacked the church, saying that the ch laincy contract with the West Germ government is like the church's bless of German arms at the beginning World War I.

SOME CHURCHMEN believe that East Zone government now intends try to break the unity of the Evangeli Church, dividing it at the border betw the two parts of Germany. One said t the time of "peaceful coexistence" tween church and state is at an end.

One evidence of the increased tens has been the difficulty of the *Kirchen* officials to secure permission for hold their annual church rally in the E Zone this summer. It was to be in Th ingia. Dr. Reinhold von Thadden s the permission would be granted only condition that Communists be allowed speak to the rally about "peace."

A recent development in the chu situation has been the appointment Werner Eggerath, a member of the Co munist Party, as East Zone secretary church affairs. It is believed he will h broad authority in dealing with church.

—REINHARD GROSCURT

ıio View Mission
ɛdicates Sanctuary

By LUTHER E. FACKLER

ITTSBURGH—A mission which began its in a tent less than four years ago dedi- d a $70,000 church building complete Sunday school facilities, sacristy, office kitchen on March 31.

hio View congregation had been organ- at Industry, Pa., in May, 1953. It used chool, the basement of a home, and a e tent on its building site for meetings the past years. The new church of congregation, which now has 126 adult 216 baptized members, seats 153. Mem- did much of the work—laid floors, ıted the walls, installed doors, and built altar.

Mission Superintendent Paul E. Daugh- of the Pittsburgh Synod preached at dedication. Taking part in the service e Pastors Paul M. Ruff, Aliquippa; ome Alexis, Zelienople; and Wilbert T. lson. Pastor of Ohio View Church is the . J. Ray Houser, Jr.

Ohio View Church, Industry, Pa.
From tent to $70,000 church home

DEDICATION of a Sunday school building and groundbreaking for a $325,000 sanc-

THE LENTEN SEASON was emphasized in cross and poster erected outside Zion (Spies) Church in Alsace Township near Reading, Pa., by Luther Leaguers of the Ministerium of Pennsylvania congregation. Pastor Lawrence P. Tropp helped Jane and Mary Smith and Roy B. Heffner in planting the cross firmly into the ground. Zion is part of a two-congregation parish in Reading Conference. (*Photo Reading Eagle*)

PA.: PITTSBURGH . . .

tuary were celebrated by Mount Lebanon Church, Pittsburgh, on Feb. 17. The educational building was completed in 1955, had been used for all activities of the church.

The new sanctuary will seat 400 in the nave, has facilities for fellowship meetings in the basement. The Gothic church was designed by Philadelphia Architect T. Norman Mansell.

Speaker for the dedication and groundbreaking service was Dr. Paul Daugherty, mission superintendent for the Pittsburgh Synod. Central Conference President H. Paul Gerhardt assisted Pastor J. Bender Miller in the service.

Fraternity Helps Passavant

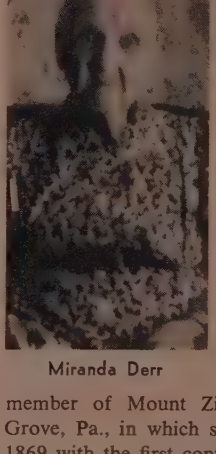
Boys of the Delta Epsilon fraternity of Carnegie Tech decided to help Passavant Hospital. As part of their initiation rites, pledges did repair work around the hospital. Fraternity members purchased a portable television set for the children's ward.

"Personal Contact Time" is a program of the Pittsburgh Synod Luther League for all conferences. Every league will be contacted by members of the executive committees in an effort to strengthen the program of local leagues. Leaguers have planned several weekend retreats at Camp Lutherlyn in spring. Theme will be "Am I a Lutheran?"

"Citizenship and World Responsibility" will be theme for this year's symposium at Thiel College. Students and faculties of area colleges have been invited to participate. Guest speakers are Dr. Taito Kantonen, Hamma Divinity School; Dr. Robert K. Murray, Penn State; Dr. James Skelton, Temple University; Dr. Sieber Pancoast, Ursinus College; and Dr. William Kieffer, College of Wooster.

Choirs of synod congregations have been invited to attend the choral festival at Thiel on May 5. Each year some 700 or 800 choir members attend this festival under the direction of Marlowe Johnson, director of music at the college.

OLDEST UNITED LUTHERAN



Miranda Derr

Is Mrs. Miran Derr the olde United Luthera we asked in 19 a short while af Mrs. Derr h celebrated h 103rd birthda The question mains open. M Derr celebrated 106th birthday the Baker Con lescent Home New Columb Pa., a few mon ago and is stil member of Mount Zion Church in Z Grove, Pa., in which she was confirmed 1869 with the first confirmation class in parish. The Zion Grove congregation longs to the Pottsville Conference of Ministerium of Pennsylvania and is pr ently without a pastor.

Evangelism is a part of the Zelieno Home program. Evangelism callers recei found a man who had been raised in home almost fifty years ago. The visit the man to ask the home for his confir tion papers as a first step to rejoining church. He said he would like to tell the children at Zelienople how import it is to become associated with the chu as soon as possible after leaving the ho

GEORGIA

Pastor of ULC Mission Improvises as Fire Fighter

By PAUL J. RENZ

Atlanta—When Pastor William R. H man of Faith Church in Warner Ro entered the elementary school building Saturday evening to arrange the auditori for Sunday morning services, he sme smoke. A quick check of the building

ered the source of the fire—a pile of s, books and a table in the corner of a sroom.

Pastor Hartman called the Robins Air ce Base fire department and got hold of extinguishers to keep the blaze from eading to the entire school. When the trucks arrived, two rooms were dam- d by smoke and heat but the rest of the lding was saved.

he next morning the congregation gath- d for its usual Sunday service in the litorium. Faith Church is a two-year-old ssion which meets at the school pending struction of a church.

NTUCKY-TENNESSEE

ouisville City Church ecides Against Moving

By ROGER G. IMHOFF

OUISVILLE—First Church, Louisville, has ded to "stay where Christ put us," ac- ding to an announcement by Pastor John Evans. Local newspapers hailed the de- ion as a "vote of confidence in downtown uisville." They had expressed alarm over decision of several other churches in ilar locations to move to the suburbs.

The vote to remain in the old neighbor- od, Pastor Evans said, would open new nues to the church's ministry. Louisville been concerned over her deteriorating dtown area. A committee of local resi- nts, businessmen, and ministers was ap- inted by the mayor to study the problem. e factor determining First Church's deci- n to stay was construction of a new medi- l center with several hospitals and clinics the neighborhood.

The congregation, which has been at its esent location for over 60 years, has a nfirmed membership of 780. Pastor Evans d he foresaw "serving people of many nominations and personnel of the medi- l center." Prerequisite for broadening the inistry of the church is an expansion of ailable facilities. A $150,000 building nd campaign was launched last month under the guidance of LLM Director Edmund R. Foehl. The campaign netted $48,000 during the first two weeks.

SYNODWIDE sector project meetings were held early in March, led by LLM Director Ira F. Angstadt. Increased interest shown at the meetings indicates that most congregations are planning to conduct the campaign this year.

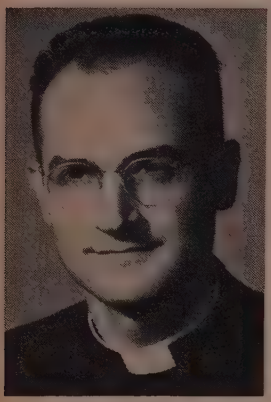
MESSIAH is the name of the synod's newest mission in Louisville. It was chartered March 24. Mission Developer William J. Mould announced a charter membership of 80 confirmed and 110 baptized members. An average of 50 persons have worshiped each Sunday since September, 1956. Speakers for the organization meeting were the Rev. Donald L. Houser, Chicago, for the Board of American Missions, and Synod President G. D. Busch. Pastor Houser greeted many former members of his former Messiah Church at Wesleyville, Pa., who have moved to the Okolona area where the mission has been organized.

The Kentucky-Tennessee Synod meets at Grace Church, Louisville, May 7-9 with Dr. Ralph Tabor, Baltimore, Md., as ULCA representative.

ST. JOHN'S, Louisville, led by Pastor Samuel Diehl, broke ground for a new $150,000 building, with Dr. Clayton Robertson of Calvary Church, Louisville, as speaker . . . Installed were Pastors Virgil Yohe at Faith, Erlanger, Feb. 3, and James Herrlinger, St. Paul's, Louisville, Feb. 10 . . . The Wittenberg Choir sang at Fenner Memorial, Louisville, and First Church, Nashville, in March . . . The Nashville area evangelism mission produced one of the highest percentages of church attendance during a mission, according to the daily reports made to Director Vernon Hess.

A balance of $7,500 from offerings received at the five-week Billy Graham evangelism crusade in Louisville went to the Louisville area Council of Churches. Total funds received before and during the crusade exceeded $109,000.

PEOPLE IN THE NEWS



Vernon Frazier

THE REV. VERNON F. FRAZIER has become senior representative for Great Britain of the Lutheran World Federation's department of world service. He had been its acting head since Dr. David Ostergren resigned from the post to join the faculty of Hamma Divinity School last year.

Pastor Frazier is responsible for the extensive program carried on by LWF's world service department among Lutheran groups in Great Britain. He is also editor of *The Lutheran in Great Britain.*

A member of the South Carolina Synod, Pastor Frazier came to London in 1955 to serve as pastor of St. Mary's Lutheran Church, later reorganized as St. John's Church. A native of Tennessee, he had served congregations in South Carolina from 1943 to 1955. Pastor Frazier's news reports from London appear in THE LUTHERAN.

LEAVING FOR GERMANY soon is Dr. Frederick E. Reissig, executive secretary of the Washington, D. C., Federation of Churches since 1942 and prominent ULC churchman. Dr. Reissig who visited Germany while on a World Council of Churches assignment in Europe in 1948, was among 32 Americans invited by the German federal government to study the new Germany this summer.

George W. Forell

A LEAVE OF ABSENCE from the State University of Iowa school of religion will enable Dr. George W. Forell to lecture on a Fullbright grant at the University of Hamburg, Germany, during the next school year, and to do research on the Reformation period. Dr. Forell, wh was born in Germany ar came to the U.S. in 193 is the author of two boo on Luther and of one Christian ethics. Dr. Forel lecture theme in Hambu will be religion in conte porary America.

Dorris A. Flesner

NORTHWESTERN SE NARY, which recently cal Pastor George M. Bass associate professor in p tical theology, announ last month that Dr. Do A. Flesner has accepte call as associate profes in church history. Dr. F ner received degrees f Carthage College, Ha Divinity School, Wartb Seminary, University of cago and the Hartford S nary Foundation. He se congregations in Elka Iowa, and Gary, Ind., fore assuming the pasto of Trinity Church, Va raiso, Ind., in 1944. 42-year-old minister i member of the exec committee of the Ind Synod.

PAUL P. ANSPACH

R. PAUL P. ANSPACH
join the faculty of the
ULC School of Mis-
s scheduled to open in
fall on the campus of
cago Seminary, it was
nounced last month. Dr.
spach, secretary of the
ard of Foreign Missions,
l continue to serve part-
e as the board's secre-
for Malaya and Hong
ng while teaching two
esters at the school. He
moved from New York
Oak Park, Ill. The 63-
-old former missionary
North China and Malaya
ects to visit the ULC
ssion field in Malaya and
ng Kong again this sum-
before taking up his
position at the school.

NEW ASSISTANT STATE at-
ney general of New York
Harry C. Fisher, a suc-
sful 31-year-old New
rk attorney who is Sun-
y school teacher at Trin-
Church, Stapleton, Staten
and, N. Y.

CAMPUS NOTES

APPLICATIONS for admission to CARTHAGE COLLEGE were running 50 per cent ahead of 1956, the school's director of admission announced in February. The unusually high number of applications, officials of the ULC college in Illinois said, indicated that Carthage will probably have a sizeable increase in enrollment next fall.

Tuition at Carthage will be increased by $50 next fall, College President Harold H. Lentz reported, to help meet "increasing costs and the need to provide for more adequate faculty salaries." Some scholarships will be increased at the same time.

At present, Dr. Lentz said, Carthage students pay only 41 per cent of the expenses of their education. The balance is paid by the church and through gifts from individuals and corporations. "Since Carthage is not a tax-supported institution, we must count on annual funds from these outside sources to operate efficiently each year."

HARTWICK COLLEGE announced that it will discontinue a policy of special athletic grants next fall. Financial assistance, President Miller A. F. Ritchie said, would be given to students "on the basis of academic excellence, qualities of all-round development and evidence of financial need," but that no grants would be given on the basis of athletic achievements alone.

MUHLENBERG COLLEGE received state approval for a course designed to prepare elementary school teachers. The course is scheduled to begin next September.

NEWBERRY COLLEGE will conclude its centennial week, April 28-May 4, with May Day exercises preceded by a pageant depicting the history of the college, parades, a centennial ball and fireworks.

ROANOKE COLLEGE will welcome two of its alumni back to the campus for commencement exercises on June 2. Dr. Miller A. F. Ritchie, president of Hartwick College, will be commencement speaker and Dr. William Childs Robinson, professor of historical theology at Columbia Theological Seminary, will preach the baccalaureate sermon.

Synod's Communing Membership Shows Three Per Cent Increase

By WILSON P. ARD

HAGERSTOWN—The communing membership of the Maryland Synod increased 3 per cent in 1956, a report released by Synod Statistician W. Fred Seibel shows. Gains in baptized membership were 1.5 per cent, in confirmed membership 1.4 per cent. The report pointed out that it required the work of 68 confirmed members for one year to gain one new member.

Expenditures for all purposes totaled $4,927,298, $651,000 more than in 1955. Average contribution of confirmed members was $67.38, a gain of $8.04. The average communing member gave $98.14, $10.37 more than the previous year.

THE HAGERSTOWN area evangelism mission (March 10-15) had a total evening attendance of 24,000. Lay visitors made 1,353 calls. Twenty-five churches in the Hagerstown, Md., Waynesboro, Pa., and Martinsburg, W. Va., area co-operated in the mission.

PASTOR E. RAYMOND SHAHEEN, St. Luke's Church, Silver Spring, addressed pastors at the synod Lenten retreat in Evangelical Lutheran Church, Frederick, March 4. "Revelations from the Cross" was the theme for Pastor L. David Bollinger, Baltimore; Dr. Oscar W. Carlson, Baltimore, "Christ's Obedience."

ULCW Schedule Spring Meetings

THE MARYLAND CONGRESS of the United Lutheran Church Women is scheduled for Evangelical Lutheran Church, Woodsboro, May 4. Other dates are: Middle Conference, Mt. Zion Church, Ladiesburg, April 30; Mountain Conference, St. Luke's Church, Cumberland, May 1; Western Conference, St. Paul's Church, Funkstown, May 2.

THE SECTOR PROJECT was presented to pastors by Associate Stewardship Secretaries Ira F. Angstadt and Chester A. Myrom at a meeting in Middletown March 19. T project will be explained to church cou cilmen at dinners in Waynesboro, Pa., M 1; Frederick, May 2; Cumberland, May

COTTAGE MEETINGS in which neighb hood families will get together for an e ning of fellowship and inspiration w started March 18 in St. John's Chur Cumberland.

THE REV. R. RICHARD SUMMER, sin 1952 pastor of Christ Church, Hagerstow has resigned to accept the Protestant cha plaincy of the Federal Youth Center, A land, Ky., an institution with a program rehabilitation for offenders between 16 a 22 years. Appointment was made by Federal Bureau of Prisons.

Search for Camp Site Nears En

Negotiations are under way for the purch of a 300-acre camp site located near Dou Md. The Maryland Synod selected the a after 18 camp sites had been inspected.

TRINITY CHURCH, Knoxville, Pastor M tin L. Zirkle, more than doubled the co muning membership of the congregation a result of the Evangelism Mission.

WORKSHOPS for vacation church sch leaders will be held at Cumberland, May Hagerstown, May 8; Manchester, May Frederick, May 13 . . . Summer school church workers will be held at Hood C lege, July 21-27.

THE REV. DONALD R. WARRENFEL Uniontown, has resigned to accept a call the Leitersburg parish . . . The Rev. J F. Sammel, Memorial Church, Shipp burg, Pa., was installed at St. Paul's Chu Cumberland, by Synod President J. Fr Fife, March 3.

THE REV. ALBERT R. BURKHARDT, merly of Trinity (West) Church, Baltim is now pastor of Zion Church, Middlet . . . Seminarian Thomas F. Quinn has cepted a call to St. Mark's Church, Ha stead, and will assume his duties June 1 Grace Church, Westminster, Dr. Elwoo Falkenstein, dedicated a pipe organ ar set of carillonic bells in March.

REUNION IN CANADA

AMILTON—In the chaos that was Germany in 5, August Bass was cut off from his family. He in Hamburg, they were in Saxonia. Between a were the Russians.

he family was moved back to Lithuania from re they had come. August Bass joined his brother Canada in 1947. Immediately he began to work a family reunion. But, he said, "I wanted them come in peace, not as fugitives." It took a lot of ing and doing to pry open the Iron Curtain so eight members of the Bass family could come peace" across the Russian border.

he International Red Cross, the West German the Canadian government helped. And then, lenly, the Soviet government decided to co- rate. In June of last year the Bass family, mother, daughters and three sons walked into st Germany. Last February they joined father in Hamilton.

n March 31 the whole family gathered St. John's Church in Hamilton. It was pecial occasion for thanksgiving, because of the Bass children, ranging in age n 16 to 25, were confirmed by Pastor lipp Weingartner. As long as they had lived under Communist rule, they could not be confirmed.

Mr. Bass, now a well-established carpenter and house owner in Hamilton, is a member of St. John's church council and was a delegate to the 1955 synod convention when the German-Canadian congregation was received into the Canada Synod.

—NORMAN BERNER

Father Bass and youngest son
Years of separation lie behind

gust Bass leads family in daily study of the English language in Hamilton, Ontario, home

MARYLAND

Baltimore Inner Missions Add Two Members to Staff

By LLOYD M. KELLER

BALTIMORE—The growth of the work of the Inner Mission Society of Baltimore is evidenced by the creation of a new full-time position of casework supervisor. The Rev. Simon P. Eccard, former caseworker of the Lutheran Child Welfare Association of New York City, is now a member of the Baltimore Inner Mission Society staff.

The Rev. Joseph C. Moreland joined the staff as Inner Mission assistant director March 1. Installation of the two new staff members will take place in St. Peter's Church, May 5.

The Rev. Wilfred Ahrendt joined the Inner Mission staff as first full-time chaplain of the Maryland Training School for Boys Feb. 15.

A STEWARDSHIP sector project briefing session for pastors was held at Redeemer Church, March 18. Church councilmen of the Baltimore area will be briefed on the plan at Holy Comforter Church, April 24; Zion Church, Hamilton, April 25; and All Saints' Church, April 26.

The Rev. Paul Manrodt has accepted a call from the Board of American Missions as mission developer in the Cub Hill area of northeast Baltimore effective May 1.

DR. JOHN H. FISCHER, superintendent of Baltimore city schools and active layman in First Church, has been cited for outstanding statesmanship in the field of education for 1956 by "The School Executive," official organ of American Association of School Administrators. Under Dr. Fischer's leadership complete integration has been achieved in the Baltimore school system.

ROBERT E. CARTER, active Lutheran layman in Zion Church, City Hall Plaza, has been named as one of the ten "All American Merchants" for 1956. Mr. Carter is owner of a furniture company in Baltimore.

ST. JOHN'S CHURCH, Pimlico, completed its $63,000 reconstruction, renovation a improvement program with the dedicati of sanctuary lamps March 6. The proj included improvement of education faciliti

NEW ENGLAND

Problems of City Churches Topic for Conference Rallies

By HERBERT D. HRDLICKA

BRIDGEPORT—The Brotherhood and United Lutheran Church Women of the N England Conference scheduled meetings this month. The men will hold their c vention April 28 at Trinity Church, N Haven, elect officers and adopt a new c stitution. Banquet speaker is the Rev. J E. Christ, Jr., pastor of Bethany Chu The Bronx, N. Y., whose address will d with racial integration in the church. Pa Christ has been active in extending the r istry of the church to all races.

A Manhattan pastor, the Rev. Leo Bernhard of St. Peter's Church, was sch uled to talk to the spring rally of the UL on April 7 at Immanuel Church, Seym Pastor Bernhard, who serves a congrega in New York's midtown business dist was to speak on mission opportunities the church in urban centers. Against background of his experience in a church, Pastor Bernhard expected to with the changing structure of a for Lutheran "family church" attempting minister to the cross section of a ropolitan population.

The State Luther League will hol Christian vocation rally in St. Paul's Chu Bridgeport, on May 5.

THE SPRING conference convention wi held on May 6 in St. John's Church, Britain. Church councilmen have bee vited to a discussion on "Responsibilit the Church Council."

The next meetings for the sector pr will be held with church council mem on May 13 in Boston, May 14 in Hart and May 15 in Bridgeport.

ST COUNCIL of St. Mark's Church in Norwich, Conn., posed with Pastor Carl Storek (fourth right in front row) after its installation. St. Mark's was formed as a result of merger of First .C) Church and Salem (Augustana) in January. Pastor Storek, who served First Church for 28 s, was called as pastor of new congregation which will become a member of the New York New England Synod, plans to begin construction of new church on two-acre lot in summer.

PASTORS of the conference met on April 1 ear the Rev. Richard Garnet speak on work of the ULC Board of Publication First Church, Waterbury.

A FAREWELL for Pastor and Mrs. John nnorsdall was held on March 3 by con- ence pastors and their wives in Water- y. Pastor Vannorsdall is the new pastor he Lutheran Association at Ithaca, N. Y. The Rev. Gordon Hohl, president of the nference, installed the Rev. Louis Roder pastor of St. Paul's Church, Middletown, the Rev. Henry Tomsuden as pastor First Church, Southington.

ALL LUTHERAN MEN are invited April 29 a fellowship evening at Salem Church ug.), Bridgeport. The invitation has been t to churches of all Lutheran bodies.

ttleton, N.H., Mission Developer eassigned by BAM to New York

THE REV. FREDERIC J. TEICHMANN, mis- n developer in Littleton, N. H., has been ssigned by the Board of American Mis- ns to develop a field in Greece, N. Y. e Rev. Roy Nilsen, pastor of St. Paul's urch (ELC) in Berlin, N. H., has been pointed pastoral supervisor for the Little- ton congregation and will assist in carrying on the program of the church.

Roman Catholics Mobilize To Ban Birth Control Bill

BRIDGEPORT—Attempts to legalize birth control measures in Connecticut have drawn heavy fire from Roman Catholic clergy and laymen throughout the state. Spokesmen for the Knights of Columbus warned that any state legislator voting for the bill would feel the effects of his action at the next election. "When the time comes we'll vote for the men who opposed birth control regardless of party," they said.

The Very Rev. Daniel Maczkov urged all Catholics to "fight such measures to the hilt." He said that "when you're married legally in the eyes of the church it is your duty to bring children into the world." Monsignor Michael Carnicke called attempts at controlling the number of children in a family "a perversion of marriage."

State senators predicted that the bill may never reach the floor but, said Senator A. Edward Sandula, "even if it does, we'll murder the bill in the senate if it comes out of committee."

DISTRICT OF COLUMBIA

Religion in Church and Nation Studied by Pastors and Laymen

By RUTH L. BLACKBURN

WASHINGTON—Large groups of Protestant churchmen studied a variety of problems concerning the church in present-day life at schools and seminars last month. A six-week lecture series sponsored by the Washington Federation of Churches was attended by over 900 laymen and ministers from 225 churches and 27 denominations.

Eighteen courses were offered, ranging from children's work to religious psychology and religion in foreign affairs.

One of the instructors was the Rev. Howard F. Reisz, director of Christian education and youth work in the Maryland Sync who lectured on Christian education in a local church. The Rev. Donald W. Prigg associate pastor of Reformation Churc was one of the assistant deans. Dr. Wal B. Freed, pastor of Luther Place Memor Church, is chairman of the Federation Churches' department of Christian edu tion.

The Churchmen's Washington Semin held at the end of February, had the Boa of Social Missions as one of the 19 denor national and interdenominational spons ing agencies. The attendance of 295 cluded 41 Lutherans representing UI AELC, ALC, Augustana, ELC, and the M souri Synod.

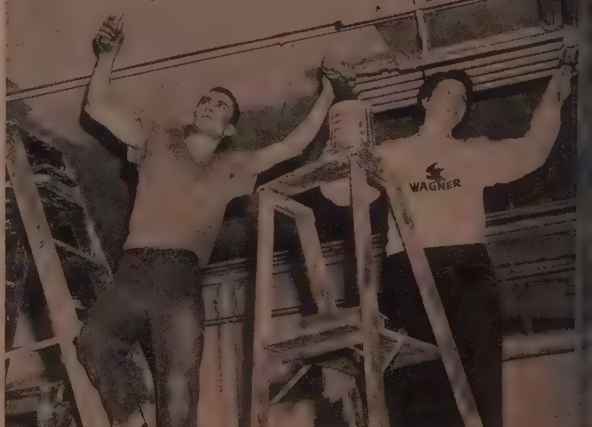
The program included visits to gove ment agencies and to sessions of Congr addresses by government officials, chur

---

Wagner College Students Give Orphanage a Helping Han

"This one thing I do . . . straining forward to what lies ahead" (Phil. 3:13-14), is the motto of Wagner College students. Taking their college motto seriously, 15 of them preceded a religious emphasis week in March with participation in a work camp for a Lutheran-affiliated orphanage on Staten Island.

It was the first time that a work-camp idea had been used by Wagner's Student Christian Association, but the success of the venture led the group to consider further weekend projects on Staten Island.



Student work camp at Missouri Synod's Bethlehem Children's H
Faith was put to work—and a kitchen got a fresh coat of p

Bethlehem Lutheran Children's Home, supported by the Missouri Synod for 80 school-aged dren, now has a freshly painted kitchen, thanks to the college work-campers, who then concl their day with discussion at the home. Faith and Life Week at college was attended by

sident Eisenhower Attends vice Led by ULC Chaplain

ASHINGTON, D. C. — President Eisen- r attended a service conducted by a ULC lain aboard the USS "Canberra" on his t trip to Bermuda, a statement released he White House announced last month. testant chaplain aboard the cruiser which the president to the Bermuda conference Lt. Cmdr. Ross H. Trower. He is a mem- of the Illinois Synod, and a graduate of hage College and Chicago Seminary. He red the U.S. Navy immediately after grad- on from seminary in February, 1945, served rd the USS "Leyte" and later with the es of the Atlantic Fleet.

, and other leaders in public life, and up discussion.

HE REV. HAROLD E. BEATTY, who came Washington almost 30 years ago to serve rgetown Church, has been elected pastor ritus . . . Georgetown Church is provid- the meeting place for a group of Nor- ians who gather on the first Sunday of h month for a service in their native gue.

Dr. Henry W. Snyder has become pastor ritus at St. Paul's which he has served 28 years. Construction of the new sanc- ry for St. Paul's will be completed soon.

ake Heads Inner Missions

PASTOR DONALD F. BRAKE of St. Peter's urch has been elected president of the rd of directors of the intersynodical Lu- ran Inner Mission Society for 1957. lbur Ridgeway of St. Luke's Church, ver Spring, was elected treasurer.

The Estonian Church uses the facilities St. Mark's-Incarnation Church for its t-Sunday-of-the-month services. This con- gation is served by the Rev. Uno A. nk from Baltimore, who ministers to a nilar group there. New pastor at Holy mforter Church is the Rev. Charles P. artner, who formerly served the Davids- e, Pa., parish.

DEDICATION of Hope Church and the Lutheran Student Center adjoining the Maryland University campus will be held April 28. The Rev. Otto Reimherr is pastor and Miss Betty Schmick the Lutheran counselor.

NEW JERSEY

Brief Weekday Services Open in New Brunswick

By RALPH I. SHOCKEY

TRENTON—Construction of new business establishments in the vicinity of Emanuel Church, New Brunswick, has prompted the Rev. Rufus Cornelsen to launch a weekday pilot project consisting of brief noon services geared especially to the needs of professional and business men and women. A devotional talk is given to businessmen on each Tuesday following a luncheon prepared by the women of the church. A similar procedure is followed on Thursday for working women. A communion service is held on Wednesday afternoon.

Pastor Cornelsen is convinced that a "man's religion, if it has any relevance and vitality, must be more than a Sunday religion. It must speak in his business life through the week too."

"Since ours is a downtown church," he said, "it has a responsibility on the corner where it stands. We believe the success criterion of this project will not be expressed by statistics, but in terms of service."

STEWARDSHIP sector meetings for church councilmen of the synod will be held in nine areas during April and May. April meetings are scheduled at Zion, Rahway, April 23; St. John's, Newark, April 24; Holy Trinity, Camden, April 25; St. Matthew's, Jersey City, April 29; Bethel, Trenton, April 30.

"WE'VE A MISSION" is theme of the synod Brotherhood convention at Camp Beisler, May 4. Dr. Harold Haas, executive secretary of the ULC Board of Social Missions, is speaker; the Rev. Floyd Paules, pastor of Our Savior Church, Haddonfield, devotional leader; and C. Donald Traub, Beachwood, chairman.

NEW JERSEY . . .

ROLF H. MIELZAREK, graduate of Philadelphia Seminary, was ordained by Synod President Edwin H. Knudten, in St. Mark's Church, Elizabeth, April 7. Mr. Mielzarek has been called to serve Christ Church, Jersey City.

BETHANY CHURCH Luther Leaguers of Palmyra and other church youth of the community are studying the causes and cure of juvenile delinquency as part of their community service program.

SOLICITING over $116,000 for the expansion of church school and nave facilities is the first step in a wider service program adopted by the members of St. John's Church, Westville, under the leadership of the Rev. Edwin E. Wisser, Jr. The effort was made by 100 men on Feb. 17.

DR. PAUL ANSPACH, staff secretary of the ULC Board of Foreign Missions and pioneer in Lutheran missions in North China and Malaya, spoke to the members of St. John's Church, Summit.

PHOTOSTATIC copies of individual financial ledger cards and evaluation charts covering the total giving of the congregation will be mailed quarterly to the members of the

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Albemarle, N. C.

Alberti Leaves Synod Office Lenhardt Called to Trento

TRENTON—The Rev. Godfrey E. Alberti, w became last year the New Jersey Synod's f secretary of home missions and parish edu tion, resigned the position effective March to accept a call to Concordia Church in Ro ester, N. Y. Pastor Alberti served St. Pa Church, Linden, N. J., prior to being called the synodical office created by the New Jer Synod convention in 1956. A farewell pa given in his honor at the home of Synod Pr dent Edwin H. Knudten was attended by sy officers and pastors.

Pastor Alberti will be succeeded in Trer by the Rev. Howard A. Lenhardt, 30-year field missionary of the New York and N England Synod. The Buffalo, N. Y.,-born g uate of Wagner College and Philadelp Seminary was a home missionary for the Bo of American Missions before assuming the York Synod post in 1950, served one yea pastor of the Altadena (Calif.) Luth Church. He will be received into the Jersey Synod at the forthcoming May con tion and begin his work in Trenton at the of next month. Pastor Lenhardt resided forn at Pearl River, N. Y., and is the father of boys, aged 3 and 9.

Saviour Church, Trenton, according to tor Alford R. Naus. The system is desi to give each member a better pictur the total financial response to the pro of the church.

GROUND-BREAKING for the parish h of St. John's Church, Woodbury, took March 30. The Rev. Ralph R. Hell conducted the service.

DR. WARREN C. JOHNSON, ULCA B of Foreign Missions secretary for Ja spoke about the work of the Lutheran ch in Japan at the Central Conference Bro hood rally in Atonement Church, As Park.

"THIS DAY HE DIED" is the title of a s prepared by the Rev. Carl Uehling, c

's Church, Newark, for the "Faith and ... series to be televised over a Newark ... on Good Friday.

TRAL STATES

ssion to Be Developed Southern Nebraska

By PAUL C. WIEGMAN

MAHA—A survey conducted by Pastor ... S. Hansen of St. Paul's Church, Hardy, ..., at Superior has led to the decision to ...lop a new mission. Pastor Hansen was ...orized by the Central States Synod to ... holding services, the first of which was ...duled on April 7 in a Superior hotel.

Superior, a town of 3,500 near the Kan... border, is seven miles from Hardy. Pas... Hansen will be able to conduct Sunday ... ning services in both towns. Nucleus of ... Superior mission group is a number of ...ilies who have been worshiping at the ...dy church.

REPORTS received on the March 3 observ... of *Midland Festival Sunday* are en...raging, according to Dr. Arthur M. ...udsen, Midland College appeal director. Participation of our congregations was ... gratifying," Dr. Knudsen said. "Re...ons indicate a widening interest and a ...er support. A definite increase in the ...ber of parishes that intend to raise their ...tas in full is perhaps the most satisfying ...ect of the reports received. About half the parishes have submitted their reports ... the forms provided for that purpose."

The Midland Appeal is a concentrated ...rt on the part of the Central States Synod ... raise $750,000 over a three-year (1956-...58) period. The appeal will serve to ...ance construction of "desperately needed" ...w buildings.

ULC representative at the Central States ...nod convention May 13-15 at First St. Paul's ...urch, Hastings, Neb., will be Dr. Fred W. ...iegman, pastor of Holy Trinity Church, ...on, Ohio.

A BOYS' church vocations conference is ...ted for April 26-27 at Central Seminary.

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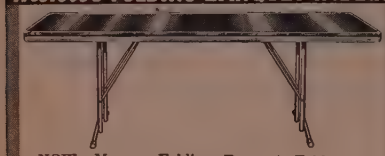

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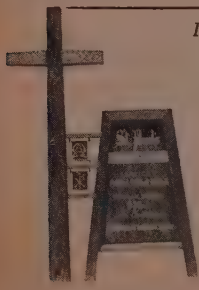

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COMING EVANGELISM MISSIONS

April 28-May 3	Kingston-Hudson, N. Y. Lancaster, Pa. South Bend, Ind.
May 5-10	Pittsburgh, Pa., Synod, Northeast Conference Tallahassee, Fla. Davenport, Iowa Salina, Kansas Geraldton, Ontario San Diego, Calif.

WEST VIRGINIA

Synod Expands Camping Pla
Convention Schedules Relea

By HAROLD L. HANN

FAIRMONT—With winter past, the ch is mapping plans to make the best pos use of the facilities which this mou state affords. Director William A. Renn released dates for Camp Luther at Co as June 16-29. The program will be panded to include Lutheran boys and from 5th through 12th grade. Camp wi divided into junior, intermediate, and s divisions, each division with its own American Lutheran churches will pr both campers and counselors this year.

Wheeling's municipally owned Ogl Park will be used by Luther Leaguer some meetings when the synodical y group convenes July 14-16 as guest northern district leaguers. Edgwood Ch Wheeling, will be headquarters for the odical convention. Bishop Hanns Lil Germany is scheduled to address the ing session of the youth convention at pers in the park.

The synod and the synodical Wo Missionary Society return to Jackson's the State 4-H camp, for their conve May 12-15. Associate Director Richa Sutcliffe of the department of press, and television will be ULC represen at the synod meeting. Mrs. Howard R.

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SYNOD CONVENTION CALENDA

April 22-25	South Carolina Newberry College, Newbe
April 30-May 3	Virginia St. Mark's Church, Roanoke
May 2-3	Nova Scotia Mt. Calvary Church, Upper Northfield, N. S.
May 7-9	Kentucky-Tennessee Grace Church, Louisville, Mississippi St. John's Church, Louisvill Miss. North Carolina First Church, Greensboro N. C. Georgia-Alabama St. Paul's Church, Savanna Ga.
May 12-15	West Virginia Century of Progress Buil State 4-H Camp, Jackson Mill, W. Va.
May 13-15	Indiana St. Mark's Church, Auburn Michigan Trinity Church, Battle Cre Mich. Central States First St. Paul's Church, Hastings, Neb. Florida St. John's Church, Jackso ville, Fla. Pacific Southwest First Church, Glendale, Wartburg Peace Church, Steeleville

WEST VIRGINIA . . .
editor of *Lutheran Woman's Work*, represent the United Lutheran C Women, and Missionary Elsie Otto, o lough from Liberia, will be among who address the women.

ST. PAUL'S CHURCH, Huntington, ground March 3 for a new $85,000 tional unit. Dr. Stewart H. Smith, pre

Marshall College and chairman of the ding committee, turned the first spadeful arth. Completion of the unit is expected eptember. The Rev. Howard W. Hinkel- is the pastor.

irst English Church, Wheeling, has in- ed an elevator to reach the second floor as part of a $30,000 improvement ect. Further work on the educational ities will cost approximately $20,000.

he synod's youngest congregation, St. v's, Pt. Pleasant, has called Hamma nity School Senior Frederick A. Mat- ski as pastor at the close of the academic . St. Johannes Church, Leopold, has d Robert H. Anscheutz from the same duating class.

CHANGES OF PASTORATE—

CANADA

IN, HENRY. From St. Peter's Church, itchener, Ont., associate pastor. To rist Church, Sudbury, Ont.

ILLINOIS

ARLES, CARROLL L. From Director of Missions, Illinois Synod. To assistant di- ector of Dept. of Urban Planning of Board of American Missions.

B, ROBERT C. To Holy Trinity Church, Lombard.

LSON, GEORGE. From St. Paul's Church, Wichita, Kan., assistant pastor. To Im- manuel Church, Cairo.

MARYLAND

DER, HENRY W. From St. Paul's Church, Washington, D. C. Retirement.

MICHIGAN

LBERT, GLENN G. From Faith Church, Glen Ellyn, Ill. To Trinity Church, Kala- mazoo.

WESTERN CANADA

SS, LEONARD J. F. From St. John's Church, Rosenfeld, Manitoba. To St. Luke's Church, Winnipeg, Manitoba.

MISSIONARY

DEPARTURE

CKAY, JAMES L. To Lutheran Mission, Monrovia, Liberia, West Africa. Mar. 18.

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IN CONCLUSION

IN MOST CONGREGATIONS people attend services more frequently in Holy Week than at any other time. These are rather grim services, with music in the minor keys, sermons about suffering and death, and much talk about our sins.

Is this the unhealthy side of Christianity, a morbid self-torture which in some perverse way we enjoy? For the positive thinkers it must seem so. If you want to keep smiling, stay away from church in Holy Week.

But multitudes of Christians through the centuries have felt a deep need to experience the darkness of these days. They don't try to escape. The reason is, of course, that it was this dark road which our Lord chose to travel.

He could have escaped. After the disciples had sung their hymn in the upper room, Jesus could have led them by an obscure path away from Jerusalem into the quiet hills. In a few days they would have been in Galilee, outside the power of the chief priests and rulers of the people. There would have been no crucifixion.

And no Easter.

WE HAVE to make a choice. These days if we feel disturbed, troubled by a vague sense of guilt, with perhaps a touch of real anxiety neurosis, we may persuade the doctor to prescribe a tranquilizing drug. The old-fashioned way, which is still fairly popular, is to get drunk and forget your troubles.

These are ways of removing symptoms of the difficulties, avoiding the radical cure. Our sickness, in all generations, is being strangers to God. In the story of Adam and Eve (and let's not go into the question of whether this is a report of a historical event in the usual sense), i agine the appalling loneliness on that fi night when the two had been exiled fr Eden.

There was no God walking in the g den in the cool of the day. There was voice of the Creator. Man and wom were separated from their Maker in t darkness.

How often preachers have pointed the amazing parallel between Eden that garden where our Saviour knelt prayer on the night in which he was trayed. He had not chosen the esc route out of Judea. He submitted h self wholly to the Father's will. T was real anxiety when the Saviour p pared to gather into his own broken b the wounds of the whole world.

WE GO BACK to that garden in H Week. Probably most of us don't c to church with a well-thought-out trine of atonement. Theologians h squabbled for centuries about how to plain it. But we hear the story of a m who let himself be crucified, pra "not as I will, but as thou wilt."

We have troubles, perplexities, we ness. We don't try to whistle them a We know that in that awful hour at vary God met us in Christ. The ete Creator showed himself to us in his finite love, making us his.

We don't hear God's voice when walk out in the backyard on a plea summer evening. But we always hear voice of our Saviour, "Lo, I am with always." He does not beckon us to easy lives. He says, "Take up your c and follow me." The strange thin that it's never a doleful summons, b good word of peace and joy.

—ELSON RU

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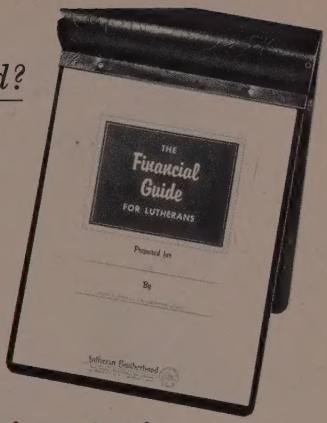

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